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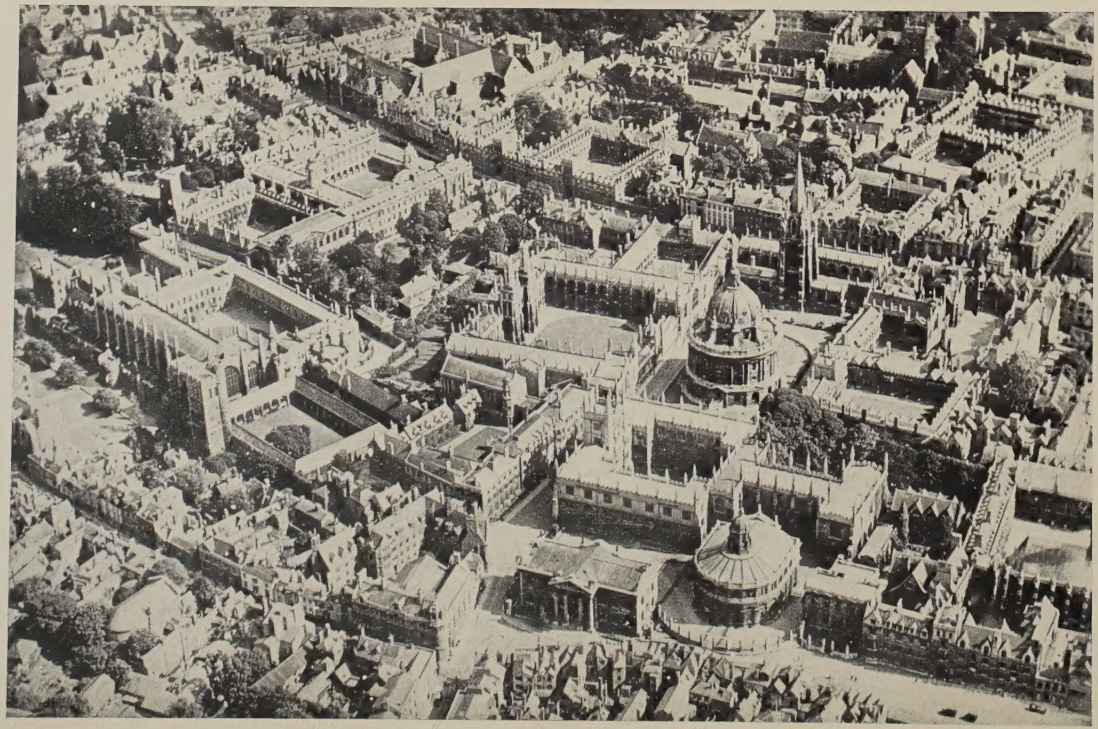

A View of Oxford from the Air

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OXFORD OF TODAY

A Manual for Prospective Rhodes Scholars

EDITED FOR

THE ALUMNI ASSOCIATION OF
AMERICAN RHODES SCHOLARS

BY

LAURENCE A. CROSBY
AND
FRANK AYDELOTTE

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BROTHERS COLLEGE

To

THE UNIVERSITY OF OXFORD

and to the memory of

her heroic Lover

CECIL JOHN RHODES

this book is reverently dedicated

by Americans whom his generosity

has enrolled among her Children

156910

ROTHERS COLLEGE

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PREFACE

The chief aim of this book is to present in a concise, accurate and readable form the more important facts about Oxford University which are of interest particularly to prospective Rhodes Scholars and generally to the academical public.

It is in a measure a descendant of a smaller volume written and compiled in 1907 by two American Rhodes Scholars, R. F. Scholz and S. K. Hornbeck, and entitled, *Oxford and the Rhodes Scholarships*. At that time the Rhodes Scholarships had been in operation but three years. Messrs. Scholz and Hornbeck creditably performed a valuable service in thus making available to prospective American students much information about the University which had been theretofore obtainable only with difficulty, if at all. Their book was published by the Oxford University Press in an edition long since exhausted.

Another volume which formerly set forth many of the facts herein presented was the *Oxford University Handbook*, a semi-official publication issued from time to time by the Oxford University Press. The last edition (1914) is now out of print.

Since 1914 many changes have occurred at Oxford. To name but two: Greek is no longer an absolute requirement for admission; and women students (previously admitted only to lectures and examinations) have now full University privileges and may receive degrees.

Likewise, important changes have been made in the administration of the Rhodes Scholarships.

Thus, both the difficulty of obtaining the earlier sources of information, and their inaccuracy in the light of the present, have made the publication of a new book of this nature imperative.

This book, however, is not a new edition of the Scholz-and-Hornbeck volume or of the *Handbook*. The editors have endeavored to offer a book of somewhat wider scope and interest than either. On the other hand, the present manual is not in any way official or semi-official.

Matters such as examination requirements, and qualifications for degrees, standing, etc., have been prepared with reference to the most recent official or semi-official publications of the University; and their accuracy has been checked by persons in immediate touch with Oxford. While, where possible, the formal statutory language has been departed from, it is believed that the statements made in lieu thereof are substantially correct. The explanatory notes referring to the several Honour Schools (Chapter IV) were originally written by Rhodes Scholars familiar by actual experience with the respective Schools discussed, and were published in the *American Oxonian* for April, 1920.

In addition to such technical but important topics, the editors have included chapters on the history of the University and Colleges, on social life and activities, on Rhodes, and the history of the American Scholarships; all of which may be of general interest.

Although acknowledgment has been made to its author at the head of each chapter, the editors wish to thank especially, on behalf of all American Oxonians, Mr. Jo-

seph Wells, M.A., Warden of Wadham College, who kindly consented to write the chapter on the Colleges. In this, many readers will be reminded of his deservedly well-known books upon Oxford and its life. They also acknowledge their debt to Mr. Francis J. Wylie, M A., Oxford Secretary to the Rhodes Trustees, who contributed the chapter on *Admission and Standing*, and the appendix on *Expenses*, subjects on which he writes with unquestioned authority, and to Mr. E. S. Craig of Magdalen, Assistant Registrar and Secretary to the Boards of Faculties, who has read all the proofs and made invaluable corrections based on the latest information about the regulations governing the University—a task which no one else could have done, not merely so well, but at all.

The remainder of the book is the work of Americans who at one time or another have been at Oxford as Rhodes Scholars. For them, and for other Rhodes Scholars who have aided its publication, the reward lies only in the pleasure of assisting (be it ever so little) in carrying out the great plan of Rhodes. That plan may be made more effective by the fuller recognition and juster appreciation in America of the opportunities and advantages offered by the Rhodes Scholarships; and also, on some hoped-for day, by the establishment of similar scholarships to bring British students to the United States. No Rhodes Scholar is today so powerful as to be the American Rhodes. But each believes in and desires to promote to his best ability the fullest success of the Trust in whose great benefits he has shared. And each cherishes his Oxford memories.

It was only six months ago that news came from England

of the death of Sir George Parkin, who retired in 1920 from his post as Organizing Secretary of the Rhodes Trust. Rhodes Scholars all over the world who have honored and loved him will see in his death the definite ending of the first and most difficult period in the administration of the Scholarships. Almost his last official act was to recommend that the local responsibility for the Scholarships be entrusted to the ex-Rhodes Scholars themselves in all the countries which participate in the scheme, and the era of new interest and enthusiasm which followed is the best possible proof of the wisdom of his decision. To aid in carrying out that trust and to further in some measure the work which Sir George Parkin so well began is the purpose of this volume.

L. A. C.
F. A.

January, 1923

OXFORD OF TODAY

CHAPTER I

THE HISTORY OF THE UNIVERSITY

By C. F. Tucker Brooke, B.Litt., *West Virginia and St. John's, '04, Professor of English, Yale University*

Oxford University was never founded; it grew. All that can be said with much assurance of its earliest history is that the University long antedates any of the Colleges and Halls which later came to make it up, and that it ranks in antiquity second only to Paris among the universities of northern Europe. Eight hundred years it has of recorded activity. In 1133, a Parisian scholar, Robert Pullus, or Pullein, was delivering at Oxford a series of lectures on the Bible which made a stir among the students and gained ecclesiastical preferment for the lecturer. A few years later Vacarius, an eminent Italian graduate of Bologna, lectured on Roman law, introducing a then new branch of study, which is still one of the fundamental parts of the Oxford curriculum.

Till near the end of the thirteenth century, Oxford University was a shifting mass of scholars and masters, unsolidified as yet by the possession of public buildings or distinct corporate privileges. Students lodged in townsmen's houses, and heard lectures in their masters' private rooms or in monastic halls. Such conditions made for impermanence and turmoil. Sanguinary brawls against citizens or Jews were the rule; and where there was so

little in the way of a fixed stake, the insubstantial bonds that fastened the University at Oxford were constantly on the point of snapping. Bequests at this period were commonly made to the University, at Oxford, or wherever else it might later happen to be situated. A riot over the murder of a girl by a student, in 1208, caused the whole volatile body of scholars to evaporate, and came near to extinguishing the University. Another riot, in 1264, drove the students to fold their tents and swarm to Northampton, with the idea of joining malcontents from Cambridge to set up a new university. The "great riot" of February, 1298, and that of St. Scholastica's Day (Feb. 10, 1354) amounted to civil war. The number of embattled "clerks" on the former occasion was three thousand, and rustics from all the neighboring countryside were enlisted to fill the ranks of their adversaries.

Between about 1291 and 1335 arose the famous "Stamford schism". Religious differences, accentuated by hostility between northern and southern students, impelled the northerners to seek in Stamford (Lincolnshire) a more congenial environment. The depravity of Oxford life was cited in justification of the secession, which, the migrants informed Edward III (in a French letter), was "by reason of many quarrels, bickerings, and fights which have long been and still are in the University of Oxenford, whereby great damages, plots, deaths, murders, maimings, and robberies have many times occurred." Only the sternest application of royal force finally broke up the incipient University of Stamford, saving Oxford and Cambridge from a serious rival. The fear of secession lasted long. As late as 1827 all

candidates for Oxford degrees were still obliged to take oath that they would neither deliver nor listen to academic lectures at Stamford.

In spite of these disorders, and partly in consequence of them, the thirteenth century saw a vast growth of the University. The two repositories of actual power—the King and the Church—both had excellent reason to encourage and conciliate the Oxford clerks, and usually they did not hesitate to take the part of the latter as against the townsmen or the Jews. The normal result of a town-and-gown riot, or a threatened secession of scholars, was either clerical excommunication of the town or civic disfranchisement, to be annulled only on the humbling of the city officers and the concession of further privileges to the University, which thus gradually gained much in money, in police jurisdiction, and in prestige. The City suffered materially as well as in the pride of its officials. It has been said that in order to become the home of a great university, Oxford sacrificed in the thirteenth and fourteenth centuries the position it had held previously as a place of primary political and commercial importance.

The growth of the University was greatly fostered, during the same period, by the newly founded orders of Dominican and Franciscan Friars. Bands of these—Black Friars and Grey Friars respectively—flocked to Oxford in the early thirteenth century, and opened friaries which soon became vital centres of the educational system. The Dominicans ultimately grew domineering, and before they were subdued nearly disrupted the whole structure of university discipline. The Franciscan culture, on the other hand, seems to have

coalesced most beneficially with the spirit of the place. Three stupendous scholars of the thirteenth century—than whom Europe produced no greater—were Franciscan Oxonians: Bishop Grosseteste (d. 1253), Roger Bacon (d. 1294), and Duns Scotus (d. 1308).

During the latter part of the thirteenth century there arose slowly the first suggestions of that dual academic system—University and Colleges—which has since so distinguished Oxford and Cambridge. Three Oxford colleges—University, Balliol, and Merton—contend for the honor of having instituted the collegiate idea in English education. It was Merton which first got actually under way, with the most generous endowment and the most practical and far-sighted constitution. It was founded in a series of statutes of gift, between 1262 and 1274, by Walter de Merton, a self-made man, who rose to be Keeper of the Great Seal and Lord Chancellor under Henry III, and ultimately Bishop of Rochester. University College had its germ in the bequest by William of Durham, who died in 1249, of 310 marks (about 200 pounds) for the perpetual maintenance of ten or more "masters" at the University. The terms of this endowment were not put into actual effect till 1280. Balliol derives its existence from Sir John de Balliol, father of the King of Scotland, who in 1260 made a penitential vow to support poor scholars at the University. It was his widow, Dervorguilla, who in 1282 gave his benefaction a permanent and definite character. (The oldest Cambridge college, Peterhouse, dates from 1284.)

The first half of the fourteenth century was at Oxford a period of splendid activity. Hardly Paris, even, enjoyed

greater prestige throughout Europe, and students flocked to the premier English university in such numbers that a contemporary writer ventured to estimate the total academic population at thirty thousand[1]—an impossible figure, of course, even when all servants and casual hangers-on are included. Dante himself is reported to have studied theology at Oxford, and great numbers of Italian and French scholars migrated thither; but the majority of students from overseas came naturally from Ireland. The presence of Irish clerks thenceforward becomes a notable factor in internal conditions at the University, though they seem in general to have produced more heat than light. In this halcyon time of the early fourteenth century were founded Exeter College (1316), Oriel (1324), and Queen's (1340), the last two under direct royal patronage.

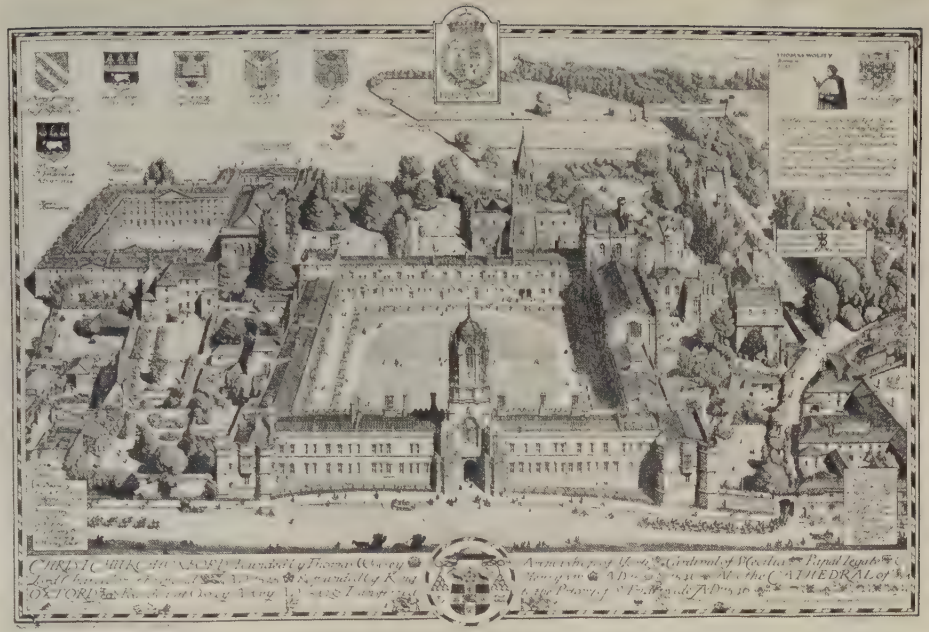
The visitation of the Great Plague in 1349 wrought havoc in Oxford. With the plague a decline set in; but the general gloom at the end of the fourteenth century is relieved by the creation of one of the most magnificent of all the foundations, New College (1379). This was the more than princely work of the great architect-Bishop of Winchester, William of Wykeham, the builder of Windsor Castle and founder of Winchester School.

By the time of Chaucer's death in 1400, it will be seen, Oxford already possessed a number of its present colleges and many of the statutes and customs that still govern it. Its former unhoused condition had been largely remedied; some of the chief architectural beauties of the University were already in existence—notably,

[1] Probably the highest reasonable estimate of University members at this period is 4,000.

Merton and New College and St. Mary's Church, a part of which served the University as an assembly hall (House of Congregation). The municipal structures, however, such as St. Michael's Church, the Wall and Castle, still were more imposing than the collegiate, and the great body of students still lived poorly as boarders in citizens' houses or in unendowed private halls. Chaucer himself, who is traditionally reported to have lived nearby at Woodstock, has left two priceless portraits of the poor students of his time. One, the Clerk of Oxenford of the Prologue, is a theologian, meek, bookish, and ascetic. The other, Master Nicholas of the Miller's Tale, is a senior student in the sciences, occupying a room in the house of a well-to-do carpenter, where he is the sole lodger. He is devoted to astrology and mathematics, musical, well-dressed, and mild to look upon, though capable of guileful pranks; and he is *persona grata* to his host and hostess for all his knavery. From this tale and its Cambridge counterpart, the Reeve's Tale, one gets a truer picture of normal town and gown relations than from the riot records and the academic statutes.

In the fifteenth century education declined in England as much as literature. Political subserviency and divided aims hampered the freedom of teaching during the Wars of the Roses. The most notable events of the reigns of Henry VI, and his successors till the end of this time, were not intellectual but material: the acquisition from Humphrey, Duke of Gloucester of the first great library the University had possessed; the establishment of an Oxford press, which was certainly the second in England, and if the date on its earliest volume (1468) be correct, actually antedated Caxton's press at



THE NEW LOGGAN PRINT OF CHRIST CHURCH

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Westminster; and the foundation of four more colleges. The last were all due to the munificence of wealthy bishops, whose methods and motives in college-building often suggest those of recent American industrial millionaires. In 1427 Lincoln College was founded by Richard Fleming, Bishop of Lincoln, an over-zealous and unpopular detester of heresy. In 1437 Henry Chichele, Archbishop of Canterbury, statesman and diplomat, instituted two colleges, All Souls and St. Bernard's, the latter of which was in 1555 merged in St. John's. In 1458 William Waynflete, Bishop of Winchester, added the crowning glory of Magdalen.

The next century was very different. The so-called English Renaissance, in the reign of Henry VIII, was largely made in Oxford. The leaders in the movement to introduce the "new learning" in place of the old scholasticism were three Oxonians: William Grocyne of New College and Magdalen, "the first Englishman who taught Greek to his fellow countrymen in his native land"; Thomas Linacre of All Souls, founder of modern medical science in England, but hardly less famous as a Grecian; and John Colet, the apostle of liberal theology at Oxford and founder of St. Paul's School in London. A measure of the diversity and power of the influences at this time operant at the University is gained when one adds to the men just mentioned three other still greater alumni: William Tyndall, the reformer and Bible-translator; Cardinal Wolsey; and Sir Thomas More. Erasmus, who himself studied at Oxford between 1497 and 1500, has left a classic characterization of four of these leaders: "When I listen to my friend Colet, I seem to be listening to Plato himself. Who does not admire in Grocyne the

perfection of his training? What can be more acute, more profound, or more refined, than the judgment of Linacre? What has nature ever fashioned softer, or sweeter, or pleasanter, than the disposition of Thomas More?"

Three new colleges arose during the reign of Henry VIII: Brasenose (1509), Corpus Christi (1516), and Wolsey's magnificent establishment, first known as Cardinal College (1524), but later renamed Christ Church (1546) by the King. The spirit of More and Erasmus is particularly evident in the enlightened statutes of Corpus, which has remained since a special shrine of the humanities.

The intellectual ardor of the Renaissance was soon choked by the bigotry of the Reformation. The reign of Edward VI (1547–1553) is chiefly remarkable for the vandalism of the Protestants, who tore down as sacrilegious the architectural emblems of the older faith and destroyed whole libraries of monastic learning. The Catholic reaction under Mary transferred atrocities at Oxford from books, images, and stained glass to human lives. Latimer and Ridley were burned (October 16, 1555) beside the walls of Balliol, where now the Martyrs' Memorial stands. The next year, Cranmer, whose archiepiscopal dignity had deferred his fate, made the great last speech, in which he recanted his recantations, in St. Mary's Church, and was hastened thence to the stake (March 21, 1556). The three great Oxford martyrs were all, as it chanced, Cambridge-bred; but they had been preceded in their suffering by an Oxford man, John Hooper, the first and stoutest of all the bishops burned by Mary, who went to the stake in his episcopal city of Gloucester, February 9, 1555.

The ancient Benedictine foundation, Durham College (1280), and Chichele's College of St. Bernard (1437) had been extinguished in the early days of the Reformation. In Mary's reign two important new colleges were established in their stead: Trinity (1554) on the site of Durham, and St. John's (1555) on that of St. Bernard's.

The reign of Queen Elizabeth was not a glorious era for English education. Sluggishness, privation, and discontent were widespread in both the Universities, which at this period probably differed less than either before or since. Mullinger's account of conditions at Cambridge applies almost equally to Oxford: "Intermingling with a certain small minority of scions of noble houses and country squires, we find the sons of poor parsons, yeomen, husbandmen, tailors, shoemakers, carpenters, innkeepers, tallow chandlers, bakers, vintners, blacksmiths, curriers, ostlers, laborers."

Despite a great recent increase in the cost of living, the poor scholars were still often forced to subsist on the sums which had been judged sufficient for their support two centuries before. In Walter de Merton's time a shilling a week seems to have been an adequate, and 18 pence an ample allowance for the board of a student; but a shilling a week meant starvation rations in Elizabeth's reign. Yet a number of the colleges still allowed no more. It may have been these material conditions that produced the intellectual torpor of which writers of the day complain. The university lecturers performed their statutory functions by rote, often lecturing to empty benches. A contemporary characterized the average student as one who "cares naught for

wisdom, for acquirements, for the studies which dignify human life, for the Church's weal or for politics. He is all for buffooneries, idleness, loitering, drinking, lechery, boxing, wounding, killing."

Mullinger draws an amusing contrast to show how far the ancient rules for undergraduate education had broken down: "The ideal undergraduate contemplated by university and college codes, was a decorous, modest, soberly attired youth who made his college his habitual home. Whenever he issued forth beyond its gates, it was only with the express permission of his tutor or the dean. Unless it devolved upon him as a sizar or poor scholar to perform some menial errand for a superior, he was always accompanied by a fellow collegian. He wore his academic gown, reaching to his ankles, and, unless a scholar, a round cloth cap. His hair was closely shorn and he eschewed tobacco. He loitered neither in the market-place nor in the streets, and shunned alike the lodging-house and the tavern. He attended no cock-fights, no baitings of bears or of bulls, no fencing matches; the popular and apparently innocent diversion of quoits could attract him neither as a player nor even as a spectator. He neither bathed nor boated. At the early morning service at five o'clock, and again in the evening, he was regularly to be seen in his place in the college chapel. On Sundays, feast-days, and eves, he wore a shining surplice, and although the garment was then five times more costly than at the present day, no narrowness of means could prevent him from possessing it in due newness and cleanness. Not less assiduous would be his attendance on the public lectures in the schools specially designed to assist him in his under-

graduate course of study,—a patient attentive auditor from the commencement of each lecture to its close." Actually, Mullinger concludes, the ordinary undergraduate "was very much what the statutes expressly forbade him to be".

The Reverend William Harrison, who wrote his famous Description of England for Holinshed's Chronicle in 1577, has much to say of the Universities. He had been at both, and saw little to choose between them. Oxford, he says, has the finer situation, finer streets and buildings, but the inner life is equally poor at both, and both are equally pestered by rapacious tradesmen. "This also is certain, that whatsoever the difference be in building of the town streets, the townsmen of both are glad when they may match and annoy the students by encroaching upon their liberties, and keep them bare by extreme sale of their wares, whereby many of them become rich for a time, but afterward fall again into poverty, because that goods evil gotten do seldom long endure." Like other writers of the period, Harrison enlarges upon the bleak poverty of the usual scholar's life, and on the sorrier fact that when at last these same scholars attained high degrees and academic preferment, they then lived like drones, without intellectual ambition.

At a time when the normal function of the universities was to prepare men for the church, the educational level of the clergy was a fair criterion of the efficiency of college training. And the intellectual attainments of the average clergyman in the time of Elizabeth were scandalously low. Of the 116 clergy in the metropolitan archdeaconry of London in 1563, 42 were adjudged almost Latinless—at a period when Latin was the key to all

knowledge. Richard Baxter (1615–1691), the Puritan, gives a sad account of the state of learning and morality among the ostensibly educated, as they were still to be found in country districts at the close of James I's reign:

"In the village where I was born, there were four readers successively in six years' time; ignorant men, and two of them immoral in their lives, who were all my schoolmasters. In the village where my father lived, there was a reader of about eighty years of age that never preached, and had two churches about twenty miles distant. His eyesight failing him, he said Common Prayer without a book; but for the reading of the Psalms and Chapters, he got a common thresher and day-laborer one year, and a tailor another year (for the clerk could not read well); and at last he had a kinsman of his own (the excellentest stage-player in all the country, and a good gamester and good fellow), that got orders and supplied one of his places. After him another young kinsman, that could write and read, got orders; and at the same time another neighbor's son that had been a while at school turned Minister, and who would needs go further than the rest, ventured to preach (and after got a living in Staffordshire). And, when he had been a preacher about twelve or sixteen years he was fain to give over, it being discovered that his orders were forged by the first ingenious stage-player. After him another neighbor's son took orders when he had been awhile an attorney's clerk and a common drunkard, and tippled himself into so great poverty that he had no other way to live. It was feared that he and more of them came by their orders the same way with the aforementioned person. These were the schoolmasters of my youth (except

two of them); who read Common Prayer on Sundays and Holy-days, and taught school and tippled on the week days, and whipped the boys when they were drunk, so that we changed them very oft."

Mighty intellects, indeed, passed through the Universities in the Elizabethan era: Sidney, Raleigh, Peele, Lyly, Hooker—to mention only a few—through Oxford, and yet greater men—Spenser, Marlowe, Bacon—through Cambridge. But it was not the archaic systems of Oxford or Cambridge that developed their genius: it was the new English spirit which had as yet hardly broken into the Universities, but which soon was to make them torches to lighten the outer darkness described by Baxter.

The three most important events in the history of Oxford during the reigns of Elizabeth and James I were the founding in 1571 of Jesus College, the first college instituted under Protestant auspices, and one designed for Welsh students just as Exeter had been for students from Southwest England; the founding of Wadham College in 1613; and the great restoration of the Library. The books given by Duke Humphrey and the others that had accumulated about them had been scandalously dispersed during the Philistine reign of Edward VI, and the very building that housed them had been allowed to moulder till it was virtually a ruin. In 1598, Sir Thomas Bodley, a Magdalen man—then a veteran diplomat fifty-three years of age—set about the pious task of restoring the fabric of Duke Humphrey's Library and recovering the wealth of precious volumes which, in all parts of England, had been scattered to the winds by the abolition of monasteries in the reign of Henry VIII. In 1603 the Bodleian was opened, and in 1611 formally

endowed. It is the earliest and most beautiful of the great libraries now existing in England. In the number and value of its books it ranks, among British libraries, second only to that of the British Museum in London, which it far surpasses in age.

It was during the reign of Charles I (1625–1649) that Oxford first began to take on that aristocratic charm of living conditions which since has marked it above all other universities in the world. Wolsey, in planning Cardinal College (Christ Church), had indeed designed to raise the tone of life in his college above the penury of the usual academic *régime;* but his plans were only partially carried through. Another great churchman it was, Archbishop Laud, successively President of St. John's and Chancellor of the University, who more definitely than any one else set the patrician stamp on Oxford. Laud's personal career linked the sympathies of the University with the cavalier party, and this union became a fixed thing when in the Civil War Charles made Oxford his headquarters. As in the years following 1914, military necessity wrought bizarre transformations in the University. The King held court in Christ Church; the Queen and her ladies filled Merton; Magdalen Grove became a drill-ground and park for artillery; the college plate was melted to fill the royal war-chest; and the undergraduates enlisted in Rupert's cavalry.

The cavalier tradition has never died. It is still a frequent Oxonian pose to revere the "Royal Martyr", Charles, and detest the Puritan; and the possession by any college of a bit of silver which escaped melting in 1643 is still felt to require apology. The patrician spirit gradually developed a richer leisure and more

genial modes of life, wherein, in fact, the University was but bringing the manners and customs of its members into consonance with the generous architectural influences it had inherited from an earlier time.

Alien critics have sometimes seriously, and Oxonians themselves whimsically, complained of the too enervating sweetness of the composite. Thus Andrew Lang of Merton says: "If St. John's men have lived in the University too much as if it were a large country-house, if they have imitated rather the Toryism than the learning of their great Archbishop, the blame is partly Laud's. How much harm to study he and Waynflete have unwittingly done, and how much they have added to the romance of Oxford! It is easy to understand that men find it a weary task to read in sight of the beauty of the groves of Magdalen and of St. John's. When Kubla Khan 'a stately pleasure-dome decreed,' he did not mean to settle students there, and to ask them for metaphysical essays and for Greek and Latin prose compositions. Kubla Khan would have found a palace to his desire in the gardens of Laud, or where Cherwell, 'meandering with a mazy motion,' stirs the green weeds, and flashes from the mill-wheel, and flows to the Isis through meadows white and purple with fritillaries.

> And here are gardens bright with sinuous rills,
> Where blossoms many an incense-bearing tree;

but here is scarcely the proper training-ground of first-class men!"

Lang would have been the first to exclaim in outrage against a literal construction of his words. Do the temptations of beauty menace character-building more than

the perils of ugliness? It has not appeared that the intellectual and physical ardors of Oxford grew less intense as the conditions of life grew sweeter; or that the men she trained amid her Georgian and Victorian ease—Gladstone, Newman, Arnold, Rhodes, Bryce,—deteriorated in strenuousness from those she bred up in Elizabethan austerity.

If thoughts of politics and dogma chiefly occupied Oxford during the period of the Civil Wars and Commonwealth, there was one group of men, meeting within the walls of Wadham College, that formed a remarkable exception to the rule. In the rooms of Dr. John Wilkins, Warden of Wadham from 1648 till 1659, gathered the choice spirits who were later incorporated by Charles II (1662) as the Royal Society. A leader among them, though no longer in regular residence at Oxford, was John Evelyn of Balliol, whose Diary has much to say of Wilkins and the Society. Two other members, both of Wadham, were "that prodigious young scholar, Mr. Christopher Wren" (as Evelyn calls him) and Thomas Sprat, poet and divine, who later wrote the history of the body. "The first meetings", says Sprat, "were made in Dr. Wilkins his lodgings, in Wadham College, which was then the place of resort for virtuous and learned men. . . There was a race of young men provided against the next age, whose minds receiving their first impressions of sober and generous knowledge were invincibly armed against all the encroachments of enthusiasm." The account of the subjects discussed, which is given by Dr. John Wallis (Savilian Professor of Geometry, 1649–1703), shows the presence among them of the real university spirit: "Our business was (precluding matters of theology

and state affairs) to discourse and consider of philosophical inquiries, and such as related thereunto: as Physick, Anatomy, Geometry, Astronomy, Navigation, Staticks, Magneticks, Chymicks, Mechanicks, and Natural Experiments; with the state of these studies and their cultivation at home and abroad. We then discoursed of the circulation of the blood, the valves in the veins, the venae lacteae, the lymphatic vessels, the Copernican hypothesis, the nature of comets and new stars, the satellites of Jupiter, the oval shape (as it then appeared) of Saturn, the spots on the sun and its turning on its own axis . . . with other things appertaining to what hath been called the New Philosophy."

"Thus it was", says Huxley in his essay on Improving Natural Knowledge, "that the half-dozen young men, studious of the 'New Philosophy', who met in one another's lodgings in Oxford or in London, in the middle of the seventeenth century, grew in numerical and in real strength, until, in its latter part, the 'Royal Society for the Improvement of Natural Knowledge' had already become famous, and had acquired a claim upon the veneration of Englishmen, which it has ever since retained, as the principal focus of scientific activity in our islands, and the chief champion of the cause it was formed to support."

The pioneers of Science forgot their differences in their common devotion to the "new philosophy"; but the University generally during the middle of the seventeenth century was given over to strife, political and theological. For a time the Church in Oxford suffered from the persecuting measures which it had itself employed against its Puritan members under Charles I.

The use of the Church service was forbidden, and Presbyterian and Independent divines denounced Episcopacy from the pulpit of St. Mary's. But academic feeling softened theological bigotry; the performance of the Church service, though forbidden, was winked at, and Christ Church still treasures the picture of its three divines who braved the law and read the liturgy regularly throughout the period of the Commonwealth.

The triumph of the Royal cause at the Restoration naturally brought back to Oxford those of her sons who had been expelled, and a period of great material prosperity began; but it must be added that from the very first Restoration Oxford was open to the reproach of relaxed morals and of intellectual sloth which for a century at least was too well grounded.

In the age of the Restoration Oxford was dominated by Dr. John Fell (1625–1686), Dean of Christ Church, as his father had been before him. Fell was a typical product of the University. He had served as an officer in the royal army during the siege of Oxford and had suffered for the cause during the Commonwealth. He was passionate in his loyalty to King and Church, a great beautifier of his college and benefactor to the University, and a scholar whose solid learning is still respected. He caused the erection (by Sir Christopher Wren in 1682) of the great Tom Tower at Christ Church, and induced Sheldon, the Archbishop of Canterbury, to donate the Sheldonian Theatre (again on Wren's designs, 1669), in order that the precincts of St. Mary's Church might no longer be secularized by academic meetings. He did much to foster the Oxford Press, presenting it with the beautiful Fell type, which is still in use and is

unmatchable in its way. His encouragement of scholarship went beyond the usual fields and lent impetus to the new study of Anglo-Saxon. Posterity, however, has not been grateful to Fell. He made the mistake of quarreling with Anthony Wood, the great historian of Oxford, who avenged himself effectively for Fell's bullying; and he incurred a yet more damaging immortality as the subject of that undergraduate perversion of Martial's epigram, which for the naturalness and artless simplicity of its sentiment almost deserves to be called the Ballade of College Deans:

> I do not like you, Doctor Fell.
> The reason why I cannot tell;
> But this I know, and know full well:
> I do not like you, Doctor Fell.

In 1687, about the time of Fell's death—when Addison was on the point of entering Queen's and Steele, Christ Church—James II's effort to force upon Magdalen College a Roman Catholic President of his own naming brought Oxford again into the centre of the political stage. The King's violent ejection of President Hough and the Fellows of Magdalen was one of the overt acts that determined the Revolution of 1688, and it had the effect of qualifying for a time Oxford enthusiasm for the Stuarts.

Yet the spirit of the University in the next century, the eighteenth, remained predominantly Tory and Jacobite. The physical loveliness of Oxford was probably greater at this period than at any other, for the noblest buildings were now complete, and the modern brick of the nineteenth-century city had not smutched the freshness of their sylvan setting. The creation of Worcester

College, in 1714, out of the older Gloucester Hall, and that of Hertford College out of Hart Hall, in 1740, virtually finished the college system as it is to-day. Pembroke College, which has a notable list of great alumni, had been similarly evolved in 1624 out of Broadgates Hall.

The intellectual atmosphere of Oxford in the eighteenth century left much to be desired. There was much sloth, and more bitterness of party spirit, which are all luridly depicted in the Diary of the Jacobite antiquary, Thomas Hearne, and the vindictive essays of the Whig pamphleteer, Nicholas Amherst ("Terrae Filius"). Amherst, who had been ejected from St. John's, thus pictures the fashionable undergraduates of Samuel Johnson's time (ca. 1725), as observed by a newcomer fresh from public school: "He saw, though he could not agree they had a vast deal of learning, that they had very good linen; not abundance of wit, indeed, but very rich lace, red stockings, silver-button'd coats, and other things which constitute a man of taste in Oxford." The historian Gibbon, whose Autobiography contains a harsh invective against the educational inefficiency of the University in the middle of the century, adds a notable sketch of the superficial glory of the "gentleman-commoner" at this time. There is much in it that suggests present day conditions, though no modern freshman is arrayed like one of these. "My own introduction to the University of Oxford", he says, "forms a new era in my life, and at the distance of forty years I still remember my first emotions of surprise and satisfaction. In my fifteenth year I felt myself suddenly raised from a boy to a man; the persons whom I respected as my superiors in age and academical

rank entertained me with every mark of attention and civility; and my vanity was flattered by the velvet cap and silk gown which discriminate a Gentleman-Commoner from a plebeian student. A decent allowance, more money than a schoolboy had ever seen, was at my own disposal, and I might command among the tradesmen of Oxford an indefinite and dangerous latitude of credit. A key was delivered into my hands which gave me free use of a numerous and learned library; my apartment consisted of three elegant and well-furnished rooms in the new building, a stately pile, of Magdalen College; and the adjacent walks, had they been frequented by Plato's disciples, might have been compared to the Attic shade on the banks of the Ilissus. Such was the fair prospect of my entrance (April 3, 1752) into the University of Oxford."

Gibbon enjoyed the luxury of a gentleman-commoner at Magdalen; Johnson, some twenty years earlier, lived the life of a poor scholar at Pembroke. Both departed without degrees, Gibbon with an utter contempt for the lax intellectual discipline of the place; Johnson with an affectionate veneration which often taxed all his powers of paradox in its defence. Self-reverence, self-knowledge, self-control have always been special needs of the Oxford undergraduate, and they were hardly ever so indispensable—or so rare—as in the eighteenth century.

The chief literary interest of the time appears to have been a kind of belles-lettristic trifling, in which Christ Church was then preeminent. When vanity or inadvertence brought such sciolists into open debate with real scholars, as early in the century when the wits of Christ Church clashed with Richard Bentley in the famous dis-

pute over ancient and modern learning, there ensued a rout so terrific that even the interposed genius of Swift and Pope could not respectably cover their retreat. The eighteenth century at Oxford is likely to appear to us today an age of vanity and party bigotry—the expulsion of Methodists in 1768 is no isolated phenomenon. To us it seems a dull age which even the charming manner of its historian, Mr. A. D. Godley, can hardly gild with interest. Yet Mr. Godley is right in claiming for it a considerable subterranean progress, evidenced by the change that the University unwittingly passed through before 1800. "It is", he says, "a change from disorder to order in Colleges: in the University, the substitution (at last) of a modern and stimulating system of honour examinations for mediaeval exercises."

Till the year 1800 examinations for degrees were governed by the Laudian statutes of 1636, which look impressive on paper, but were in fact executed in a perfunctory and puerile spirit. Dr. John Eveleigh, Provost of Oriel from 1781 till 1814, was more than anyone else responsible for the introduction of the competitive system of examinations for honours, out of which grew first the justly famed Honour School of Literae Humaniores and that of Mathematics, and then the seven others developed in the nineteenth century: Natural Science, Jurisprudence, Modern History, Theology, Oriental Studies, English Language and Literature, and Modern Languages.

The torpid mental life of the University was galvanized into energy, and the first third of the nineteenth century became one of the most brilliant periods in Oxford's history. A striking fact is the intellectual hegemony enjoyed by Oriel at this time. A Fellowship

of Oriel came to be the premier distinction in the University. Thomas Arnold, an Oriel Fellow, becoming Headmaster of Rugby School in 1828, reformed the entire system of English Public School education. Four other Fellows—John Keble, E. B. Pusey, R. H. Froude, and J. H. Newman—wrote the name of Oxford large on nineteenth-century religious thought. The Oxford Movement crystallized in the *Tracts for the Times*, begun in 1833. In particular, Tract 90, by Newman, made much history. Some idea of the nature of this intellectual revival is given in a sketch of Newman's mind by a younger Oriel man, J. A. Froude, the historian: "Newman's mind was world-wide. He was interested in everything which was going on in science, in politics, in literature. Nothing was too large for him, nothing too trivial, if it threw light upon the central question, what man really was, and what was his destiny. . . His natural temperament was bright and light; his senses, even the commonest, were exceptionally delicate." Eighteenth-century Oxford hardly bred such men; nineteenth-century Oxford, though it did not multiply Newmans, was prodigal of his type. In 1831, Gladstone of Christ Church took his double-first, in classics and mathematics; and the next year entered Parliament to trumpet to the world the soundness of the Oxford stamp. From this time on, British political thought was in no small degree moulded by men who opened their careers by a first-class in the "Lit. Hum." examination. Goldwin Smith of Christ Church and Magdalen took his first in 1845, James Bryce of Trinity, in 1862; H. H. Asquith of Balliol, in 1874. By the time that A. H. Clough and Matthew Arnold went from Balliol to Oriel Fellowships (in 1841 and 1845

respectively), and J. A. Froude, from Oriel to an Exeter Fellowship (in 1842), the intellectual preeminence in Oxford was passing from Oriel to Balliol, which under the Mastership of Jowett (1870–1893) continued to maintain a somewhat Spartan dominance.

The second half of the nineteenth century was marked by an increase in aesthetic interests. Shelley and Landor, in the early part of the century, had stormy and disastrous careers; Keble and Newman were but incidentally men of letters. The graduates of the 'forties—Clough and Arnold, for example—found an atmosphere more congenial to pure literature. After 1850 there was little to curb the impulse to *belles lettres*. William Morris and Edward Burne-Jones of Exeter, A. C. Swinburne of Balliol, Oscar Wilde of Magdalen, Andrew Lang and George Saintsbury of Merton, were not lonely figures in the undergraduate life of their day. The high priest of this aesthetic cult was Walter Pater of Queen's, Fellow of Brasenose from 1864 till 1894. Simultaneously there flourished, in evident connection with the rising fortunes of the Modern History School, a remarkable series of English historians: J. A. Froude, J. R. Green, Mark Pattison, William Stubbs, E. A. Freeman, S. R. Gardiner; while Frederic Harrison of Wadham, graduating with a first class in "Lit. Hum." in 1853, became the leader of the new Positivist philosophy.

No single college and no single course of study enjoys today the preeminence which Oriel and the "Lit. Hum." School held a century ago. The ease with which Oriel, and after it Balliol, secured the leadership is explained by Goldwin Smith's picture of Magdalen in the 'forties, an institution then not greatly different from the college

—*Photograph by Henry Taunt, Oxford*

MAGDALEN COLLEGE FROM THE CHERWELL

of Gibbon's description. "My Magdalen", he says in his *Reminiscences* (1911), "like my Eton, was a relic of the past. It had forty Fellowships, thirty Demyships or Scholarships, and a revenue of forty thousand pounds a year, besides its rich dower of historic beauty. It took no Commoners, and its educational output in my time was eight or ten undergraduate Demys and one Gentleman Commoner, who, being under the phantom authority of the nonagenarian President, lived in a license beyond even the normal license of his class. Frederick Bulley, afterwards President, did something for us as tutor, at least in the way of most kindly interest and encouragement; but we really depended for instruction upon private tutors; 'coaches' they were called. . .

"In those days before University Reform the Fellowships of Magdalen were divided among certain counties, and there was no prospect of a vacancy in my county. I had to seek a Fellowship elsewhere. It was with keen regret that I left Magdalen; my heart has always turned to its beauty, and often the sound of its sweet bells has come to me across the ocean. Reformed it had, in justice to the University and the nation, to be; and I had to bear a hand in the process; but I was helping to destroy a little Eden in a world where there are not many of them."

The reforms of the 'fifties, carried through in pursuance of an Act of Parliament of 1854, were started by the efforts of a group of liberal-minded Fellows within the University, prominent among whom were Smith, Jowett, Mark Pattison, and Arthur Penrhyn Stanley. The effect—beside important changes in university government—was to correct abuses of two kinds, which Froude indicates in sketching the conditions of 1836. "The

scheme of teaching for the higher kind of men", he declares, "was essentially good, perhaps as good as it could be made; incomparably better than the universal knowledge methods which have taken its place. But the idle or dull man had no education at all. His three or four years were spent in forgetting what he had learnt at school. . . The discipline was lax, the undergraduates were idle and extravagant; there were scandalous abuses in college management, and life at the University was twice as expensive as it need have been."

The multiplication of Honour Schools and the reform of the Pass Degree aimed at securing a creditable amount of supervised study from those undergraduates who were unlikely, from taste or lack of ability, to shine in *Literae Humaniores*. Keble College was established in 1870 with the purpose of providing an Oxford education at a cost lower than that necessary at the older colleges. The previous creation, in 1868, of the Delegacy of Non-Collegiate Students served still more to provide for the requirements of poor students, and reclaimed to the University the right of functioning, as in the Middle Ages, independently of the colleges. Another concession to modern needs, following a new Oxford and Cambridge Universities Act in 1877, was the establishment of foundations for the education of women: Somerville College and Lady Margaret Hall in 1879, St. Hugh's in 1886, and St. Hilda's Hall in 1893. Very recently the tendency to democratize has further led to the abandonment of the Greek requirement for admission, the granting of degrees to women, and the creation of the D.Phil. degree by the side of the old research degrees of Bachelor and Doctor of Letters and of Science.

With this broadened efficiency there has grown up an equally modern tendency to strike averages and plot curves instead of holding to the old cruel faith in the demonstrable superiority of the better man. The "universal knowledge methods" of the Victorian Reform, which Froude deprecated, have so vastly complicated the machinery of university examinations as to produce a scepticism regarding their absolute results. Thus Mr. Godley wrote in 1908: "It may be doubted whether moderns retain that whole-hearted belief in the educational efficacy and saving grace of examinations which certainly prevailed thirty years ago. Then, they were the supreme and final test of merit and the only real guide of study: and society was to be regenerated by them. There may be some who would still maintain that these optimistic expectations have been realised. We have not quite lost our illusions. But all good things have their questionable side: a system, which at first was a useful servant, has now become a rather tyrannous master: probably most teachers in Universities at least regard examinations as something of a necessary evil: even society in general has begun to suspect that there may be other means of selection for the public service. Perhaps it is a sign of improved ideals that the man who aims at a First Class for itself (that hero of the early and middle Victorian age) is now regarded as a rather vulgar and unsatisfactory person, and that, in the opinion of most, examination is no better than a wolf held by the ears: there are inconveniences in retaining hold of the ravenous beast, but still graver inconveniences might result from letting it go."

It is certain that present-day Oxford is moving very

rapidly—in which direction who shall say? Whether the wolf of intellectual indifference that ravened through the eighteenth century will again be set free, or some gentler modern suasion will replace the rude grip of competitive examination, rests probably on the knees of a future Parliamentary Commission. Two things, however, must be said. Despite the lugubriousness of Froude, an economic and scientific century has imposed universal knowledge methods upon Oxford in a form so merciful that it still seems a cultural Utopia in contrast with other British or American universities. And the grip on the wolf's ears is not yet very dangerously relaxed. A dozen years ago, when Mr. Godley was writing with a natural tutorial gloom, there did exist among undergraduates of the better type a strong faith in the Honour Schools. There did exist, despite the disillusions and chances of Public Examinations, a happy trust that mental superiority is a tangible, provable, and supremely desirable thing. One believes that this faith and trust exist in Oxford still, and one applauds her for them; for these

> Are yet the fountain-light of all our day,
> Are yet a master-light of all our seeing.

CHAPTER II

THE ORGANIZATION OF THE UNIVERSITY AND COLLEGES

By L. A. Crosby, B.C.L., M.A., *Maine and Trinity, '13*

The most important and most peculiar characteristic of the University of Oxford is that it is a university of colleges. "Not merely a university and colleges; rather, a university *of* colleges." Both the University and the Colleges are incorporated bodies. Membership in the former is acquired and retained only through membership in a College, Hall or other recognized society, which is itself a federated member of the University.

To Americans this curious interrelationship (whose only counterpart in the university world is at Cambridge) is best explained by reference to the close analogy offered by the political organization of the United States. The Federal Government corresponds to the University; the States, to the Colleges; and the citizens, who exercise their rights of national citizenship in and through their respective States, correspond to undergraduates and graduates, whose University rights and privileges are dependent primarily upon membership in a College or other recognized body. This striking parallel extends, though less exactly, to the governmental organs of the Republic and its States, on the one hand, and of the University and its Colleges, on the other. The principal

weakness in this analogy is that while in America the Federal Government has gained greatly in importance at the expense of the States, in the life of Oxford, the Colleges (although working in close harmony and co-operation) seem to have more prominence than the University. At any rate, except at matriculation, examinations, degree days, and in contests with Cambridge, the University counts for very little in the life of the undergraduate, and the College, for very much. To the undergraduate the University seems but the sum of the Colleges.

This relation of Colleges and University is so fundamental and of such far-reaching effect upon all aspects of Oxford life that it must be firmly grasped by all who would understand how Oxford lives and works. It will be frequently referred to and more frequently taken for granted throughout this book.

THE UNIVERSITY AS A BODY CORPORATE

Oxford University is a body corporate, existing under the laws of the United Kingdom of Great Britain and Ireland, and consisting of a group of twenty-one colleges, several halls, and recognized societies, and of approximately 15,000 individual undergraduate and graduate members. Of these about 5,000 are undergraduates in residence.

Individual membership in the University is open to all men and women who satisfy the requirements of admission (see Chapter III). It is acquired by matriculation, and retained (both before and after graduation) by the payment of certain university and college fees. All undergraduates must pay these fees. Graduates may or

may not pay them, as they choose; but failure to pay them means the loss of "membership" in the University and of all its attendant rights and privileges. In actual practice graduate membership is kept up generally by graduates residing in the United Kingdom and by others who have special ties of sentiment, loyalty, or interest.

The requirement of fees, as a condition to graduate membership in the University, is not unreasonable, however unfamiliar to Americans; for that membership carries with it both academic and political rights. Every graduate who has taken the degree of M.A. or some higher degree, and who fulfills the requirement of fees, is (1) *ipso facto* a member of Convocation, and entitled to vote upon all proposed University legislation; and (2) entitled (if a British subject and not otherwise legally disqualified) to vote in the elections of the two members who represent the University in the British House of Commons.

Oxford and Cambridge are often spoken of by Englishmen as "national" universities. The term is misleading, for neither is national in the sense that it is supported by or administered under the direction of the British Government. Like every other institution in the Kingdom, Oxford is subject to Parliamentary legislation. But it is a "national" university only in the sense that it is not local or provincial in character, but by tradition, history, and present importance, intimately identified with the life and development of the British nation. It is supported not by grants but by income from University endowments, by fees, and by contributions from its constituent colleges.

Under the existing Acts of Parliament and Statutes of the University, its government is organized as follows:

A. Executive and Judicial Officers:

1. The official head of the University is the Chancellor who is elected for life by Convocation. As he is a non-resident officer, his actual functions are chiefly honorary, and his executive power is largely delegated to his deputy, the Vice-Chancellor. The Chancellor is usually a distinguished graduate of the University, prominent in the political or intellectual life of the Kingdom. The present Chancellor is Lord Curzon of Kedleston, formerly Viceroy of India, and for several years a leading member of the British Cabinet.

2. The Vice-Chancellor, as already indicated, is the actual executive head of the University. He is nominated annually by the Chancellor from among the Heads of Colleges. It is customary for the Heads of Colleges to be nominated to this office in the order of their election as Heads, and also for the Vice-Chancellor to be re-nominated three times, so that the office is ordinarily held by one person for four consecutive years. He presides at all meetings of the governing bodies of the University, sees to it that all statutory meetings, lectures, etc., are duly held, confers degrees, and represents the University at public functions. He also has certain judicial powers, appointing the assessor or deputy who acts as judge ordinary in the Court of the Chancellor which has jurisdiction in all civil cases involving resident members of the University. (See Appendix D.) Assisted by the Proctors, the Vice-Chancellor exercises a general supervision over University affairs and is responsible for the maintenance of order and discipline. No public entertainment can be held in the City without the consent of the Vice-Chancellor and the Mayor. But with all these powers, the Vice-Chancellor's position is not comparable in power and importance, either within or without the University, to that of the President of Harvard, Yale, or Princeton.

3. The two Proctors are elected annually by the Colleges in rotation from among their fellows and lecturers. Aside from their general duty to assist the Vice-Chancellor, the most conspicuous function of the Proctors is the actual enforcement of University discipline (see Appendix C). They may be seen of an evening walking about the city accompanied by two or three professional persons called "bull-dogs" or "bullers" whose duty it is to summon or catch statute-breaking undergraduates and bring them to their master to be told when to appear before him for judgment.

4. In addition to the foregoing, the University officers include a High Steward, Public Orator, Bodley's Librarian, Registrar, Keeper of the Archives, Clerks of the Market, Coroners, Bedells, and others—whose duties, real or nominal, are too special to be here described.

B. Legislative and Administrative Bodies:

1. Convocation, the ultimate legislative body of the University, consists of all "members of the University"[1] resident and non-resident, who have taken the degree of M.A., D.D., D.C.L., or D.M. In November, 1920 Convocation numbered 7069 members.

2. Congregation, a smaller body numbering about 600 members, includes all resident "members of the University"[1] who have taken the degree of M.A. and who are concerned with either the teaching or the administration of the University.

3. The Hebdomadal Council consists of the Chancellor, the Vice-Chancellor, the ex-Vice-Chancellor (for one year after the expiration of his term) the Proctors, and 18 members elected for terms of six years by Congregation, three from among Heads of Colleges or Halls, six from

[1] For definition of "members of the University" see pages 30–31.

among Professors, and nine from among members of Convocation of not less than five years' standing.

4. The Ancient House of Congregation, which consists of all Doctors and M.A.'s for two years after admission to their respective degrees, all Professors, University Examiners, resident Doctors, Heads and Deans of Colleges and Principals of Halls, is now of less importance. Its only powers are the granting of ordinary degrees, which after the University requirements have been satisfied is a pure formality, and the confirmation of the appointment of examiners.

The Hebdomadal Council alone has the power of initiating University legislation. A new statute approved by it is then promulgated in Congregation, which may adopt, reject, or amend. In its approved form, the statute must then be submitted to Convocation, which may adopt or reject, but cannot amend it. Convocation also transacts much of the ordinary business of the University by means of decrees; it confers honorary degrees, sanctions petitions to Parliament, and authorizes the affixing of the University seal. But no proposals can be made to Convocation which have not been sanctioned by the Hebdomadal Council.

From the foregoing brief analysis, it will be apparent that the constitution of the University of Oxford is singularly democratic. It places far more power in the hands of its graduates and especially in the hands of those engaged in educational or academic work than do most American universities. It is not subject to the control of a small and self-perpetuating body of trustees or overseers dominated by business or professional men. But every graduate, who retains his "membership" in the University[1]

[1] For requirements of graduate "membership" see pages 30–31.

and who has taken the degree of M.A., D.D., D.C.L., or D.M., has the right to a voice in all fundamental changes of policy. In June, 1919, when the statute for the abolition of Greek as a compulsory entrance requirement was before Convocation, over 1200 graduates were present and voted on the question.

COLLEGES, HALLS, AND SOCIETIES [1]

Besides being a University of individual members, Oxford is also a federation of twenty-one Colleges, one "Public Hall", two "Permanent Private Halls", and a society of "non-collegiate" students, membership in all of which is limited to men; to which federation have been added by recent legislation four Colleges or Halls and a non-collegiate society all exclusively devoted to women students.

A College, in the usual Oxford meaning of the term, is an incorporated body distinct from, while in a sense a member of, the corporate body which is the University. The Colleges, as such, enjoy a large degree of practical independence, and still more theoretical freedom; they are endowed institutions which manage their own property, elect their own officers, and make their own rules; they are not, as Colleges, directly subject to the laws and regulations of the University (which bind individual members rather than Colleges), and the Proctors have no power within their walls. But notwithstanding these distinctions, the relation between University and Colleges is intimate; for all members of the Colleges are members of the University, and practically all members of the University are members of some College.

In each of the twenty-one Colleges for men (except All

[1] For list of Colleges, Halls and Societies see Appendix F.

Souls, Christ Church, and Keble)[1] the members of the corporate body are the Head,[2] the Fellows, and the Scholars.[3] In every College a Scholar is an undergraduate who receives an annual stipend not generally exceeding 80 pounds from his College, and who as such is a member of the "foundation". Scholarships are as a rule awarded only after a competitive examination, and are tenable for two years, subject to renewal for an additional two years if the conduct and diligence of the Scholar have been satisfactory. Scholarships at Oxford are regarded as rewards for intellectual merit and not as gifts to the impecunious; they are held in high esteem; Scholars wear distinctive gowns and enjoy certain privileges in their Colleges. (Rhodes Scholars are not Scholars in this sense; their scholarships are the gift of a private trust and entitle them to no special status in the Colleges.) In many Colleges there are "Exhibitions" and in some Colleges "Bible Clerkships"; both of which entitle the holders to certain financial assistance and some, but usually not all, of the privileges of the Scholars.

The majority of the undergraduate students in each College are neither Scholars nor Exhibitioners, but

[1] At All Souls there are no Scholars; at Keble there are no Fellows; Christ Church is a Cathedral Chapter as well as a college and the foundation includes the Dean and Canons, as well as the Students (Fellows) and the Scholars.

[2] The title of the Head is "Master" at University, Balliol, and Pembroke; "Warden" at Merton, New College, All Souls, Wadham, and Keble; "Rector" at Exeter and Lincoln; "Provost" at Oriel, Queen's, and Worcester; "President" at Magdalen, Corpus Christi, Trinity, and St. John's; "Principal" at Brasenose, Jesus, and Hertford; and Dean at Christ Church.

[3] At Merton the Scholars are called "Postmasters"; and at Magdalen, "Demies".

"Commoners", and are not in the technical and legal sense "members of the College". But for all practical purposes they are and have the status of members, and are universally called such.

The government of a College is in the hands of its Head and Fellows,[1] one of whom acts as "dean" and enforces college discipline. Each College is not only in law and theory a distinct body, but also is physically and economically independent. Each occupies entirely separate grounds and buildings, usually arranged in quadrangles, and all entirely enclosed by walls. The buildings usually include a house for the Head, suites and rooms for the Fellows and undergraduates, a chapel, lecture rooms, a library, college offices, a dining hall, and kitchen. Many Colleges have gardens within their walls. Practically all the Colleges are closely grouped in the very heart of the City.

A Public Hall differs from a College principally in that it is not a corporate body, and has no Fellows or Scholars. Although in mediaeval days Oxford had more Halls than Colleges, today there is but one surviving Hall,—St. Edmund, which is closely connected with Queen's College.

Permanent Private Halls may be licensed by the University, and their members thereby admitted to its privileges and degrees, just as other students. Of these institutions there are but two, both conducted by Roman Catholic orders: Campion Hall, by the Jesuits; and St. Benet's Hall, by the Benedictines.

All male undergraduates who are not members of a College or Hall belong to the Society of Non-Collegiate

[1] For details regarding Fellowships, see Appendix I.

Students, which dates from 1868. They enjoy the same University privileges as members of Colleges. The Society is governed by a Censor and certain University Delegates, and has a staff of tutors; but maintains no buildings for the residence of its members.

In addition to the foregoing there are a number of institutions for male students in Oxford which may be described as more or less affiliated with the University without being strictly a part of it. Among these are Mansfield College, maintained by the Congregationalists for theological students; Manchester College, a similar institution maintained by the Unitarians; Wycliffe Hall, Ripon Hall, and Pusey House, which are Anglican institutions; and St. Stephen's House, which is Roman Catholic.

Only since 1920 have women been admitted to full membership and to degrees in the University. But societies for women students in Oxford have existed since 1880, and members of such societies and other women students have been admitted to lectures and University examinations since 1884. Under the University statute of May 11, 1920, women undergraduates and graduates are entitled to practically the same University rights and privileges as men, except that they are not admitted to the degrees of B.D. and D.D.

The women's societies whose members are entitled to these privileges are: Lady Margaret Hall (founded in 1878); Somerville College (1879); St. Hugh's College (1886); St. Hilda's Hall (1893); and the Society of Oxford Home Students, founded in 1879 and corresponding roughly to the Society of Non-Collegiate Students established for men.

Admission to the University is theoretically open to all, irrespective of age, sex, creed, color, nationality, or station. But no person can become a member of the University unless he or she has first been admitted to some one of its Colleges, Public or Permanent Private Halls, or recognized non-collegiate societies. The University as such, apart from these bodies, can admit no members. The result is that the Colleges, which are free to accept or reject an applicant, are in a position largely to control both the numbers and quality of the undergraduates.

CHAPTER III

ADMISSION AND STANDING

By F. J. Wylie, M.A., *Oxford Secretary to the Rhodes Trustees* (*Some time Fellow of Brasenose College*)

First, as to Admission. There is only one means of approach to the University of Oxford—through a College or Hall, or through the Society of Non-Collegiate Students. Even the Vice-Chancellor of the University is powerless either to accept a candidate who comes to him in any other way, or to refuse a candidate presented to him for matriculation by the proper officer of a College or Hall or of the Society of Non-Collegiate Students. The first step, therefore, to be taken by any one who wishes to be admitted to Oxford is to get himself accepted by one of these bodies. He should apply to the head of the body in question, submitting full information as to his record, interests, and intentions, and forwarding at the same time a few testimonials as to character and attainments. This, which is the normal procedure, is simplified for Rhodes Scholars; for all applications to Colleges go through the Oxford Secretary, and the required evidence as to character, record, etc., is provided by the Scholar's dossier, which is forwarded to Oxford after his election.

In future other candidates for admission will be able, if they so desire, to make application to Colleges through the office of the Registrar of the University, a Secretary for Admissions having recently been appointed, whose

function it will be to act as a channel of communication between Foreign or Colonial Students and the Colleges.

Secondly as to Standing. A student coming with an A.B. degree does not, for that reason, rank at Oxford as a graduate student, or even as a "Senior" (in the American sense of the word). Socially, he is always just a freshman: for "freshman" at Oxford means no more than a man in his first term, or first year, without any reference to studies. Academically, his standing will depend partly upon his scholastic record prior to coming to Oxford, and partly on his proposed line of study at Oxford.

It may be presumed that an American Student holding only an A.B. degree will normally read for one of the Final Honour Schools: and he will wish to know what "credit" he can get.

There are two examinations preliminary to these Final Honour Schools—viz. Responsions (see p. 58), and an Intermediate Examination known as The First Public Examination (see p. 59). Students from other Universities can generally obtain exemption either from both of these examinations (if awarded "Senior Standing"), or at any rate from the first (if awarded "Junior Standing").

Senior Standing is the status obtainable by any person who has obtained an "approved" degree at an "approved" University. It carries with it one year's academic Standing, and excuses from all Examinations preliminary to the Final Honour Schools.

The responsibility for "approving" degree and University rests with the Hebdomadal Council. That body reserves to itself complete discretion, and has not hitherto published any list of approved universities or approved

degrees. It is understood, however, that, in dealing with American universities, the Council is guided, without being bound, by the list of universities and colleges issued by the Association of American Universities.

So long as Oxford continues to take this list as the basis of its judgments, students who have obtained the B.A. degree from any of these Universities, or even the B.S. degree where that degree represents a liberal education, and not a technical or professional training, are *likely* to get Senior Standing. Conversely, students from American Universities not on the above-mentioned list must be prepared to get Junior Standing only; and the same is true of students who have not obtained a degree, whatever the institution from which they may have come. Since, however, the list contains some 150 names, and includes all of the leading American Universities, and since Rhodes Scholars have normally graduated before they come into residence at Oxford, it is probable that in any year a considerable proportion of American Rhodes Scholars will obtain Senior Standing.

One point in connection with Senior Standing deserves mention. The Statute itself does not lay down conditions of "approval". It does not, for instance, insist on any special languages as necessary for the approval of a degree. In actual practice the "approval" of Hebdomadal Council has been determined by consideration rather of the general character of the course leading to the degree than of the question whether this or that given subject has formed part of the course. A student, therefore, who has graduated from a University that is "approved", may hope to find that his degree entitles him to Senior Standing although languages may not have been em-

phasized in his course, and although he may not have studied either Latin or Greek. On the other hand the holder of a purely technical or professional degree must not expect Senior Standing, even though the University from which he has obtained the degree may be on the list of approved institutions.

Junior Standing is the status obtainable by any student from a Foreign or Colonial University who has pursued a course of study at that University extending over two years at least, provided that (1) his course of study, and the standard attained by him in any examinations proper to the course, have been approved by the Hebdomadal Council, and (2) his course has included the study of two languages other than English, Latin or Greek being one of those languages. This status carries with it one year's academic standing, and exemption from Responsions, but not from the First Public Examination.

It may be presumed that Rhodes Scholars will normally qualify at least for Junior Standing. Attention, however, must be drawn to the condition that either Latin or Greek must be included in any course on which a claim to *Junior* Standing is based. That condition is explicit, and cannot be evaded or ignored.

Anyone, therefore, who does not qualify for Senior Standing, and who cannot satisfy the condition for Junior Standing that either Latin or Greek must have been included in his course, will have to take Responsions, or some examination exempting from Responsions, before coming into residence. Arrangements can be made, through the courtesy of the Oxford Local Examinations Delegacy, whereby a Rhodes Scholar in this situation can sit for an examination in his own College

or University which will, if he pass it, exempt him from Responsions—the papers being sent from Oxford and corrected by Oxford Examiners. This examination can be taken in July, and passing it will relieve him of the necessity of going to Oxford to take the ordinary Responsions Examination in September. This, however, is a matter of detail. What matters is that it should be clearly understood that a Rhodes Scholar, *as such*, is exempt from no University Examinations at Oxford, and consequently that, if he does not satisfy the conditions for Junior or Senior Standing, he will have to pass Responsions or an examination accepted as exempting from Responsions.

It may be well to note here two further points. Firstly, students who obtain Senior or Junior Standing may not take the ordinary Pass Schools. Senior Students must take one of the Honour Schools; Junior Students may take either an Honour School or the Schools of Forestry or Agriculture. Secondly, Senior and Junior Standing are of importance only to candidates for the B.A. degree. The main privilege conferred is exemption from certain examinations, preliminary to the B.A., with which candidates for Advanced Degrees are not concerned.

It is entirely natural that a student coming to Oxford from another university should desire to get Senior Standing, and even feel some soreness should he fail to do so. It is easy, however, to exaggerate the importance of the difference between the two Standings. What, actually, does it amount to? Junior and Senior Students both secure exemption from Responsions: both also secure one year's academic standing, which makes it possible for them, provided that they obtain Honours, to

"proceed to" the B.A. degree in two years, in place of the normal minimum of three. The difference is that the Junior Student must pass an intermediate examination, from which the Senior Student is excused. Since, however, this examination will be, in the main, along the lines of his work for such Final Honour School as he may have selected, and is ordinarily not very difficult, it will prove less of an interruption than might at first sight appear. The worst that can be said of it is that it makes it somewhat harder—without making it in any way impossible—to take a Final Honour School in two years. A large number of American Rhodes Scholars in the past, who have been given Junior Standing, have taken their schools in two years, and done well in them.

As regards procedure, application for Standing under the Foreign Universities' Statute must be made to the Registrar, through an officer of the society (college or hall) of which the applicant is, or has been accepted as, a member. The application should be accompanied by a complete academic record, showing courses, gradings, and degree (if any); as also by a catalogue of the university at which the applicant has studied.

So much for the B.A. degree and for the privileges which candidates for that degree may claim according as they secure Junior or Senior Standing—in other words for the "credit" which they can get at Oxford for work done elsewhere. Not every American Rhodes Scholar, however, will read for the Final Honour Schools, which lead to the B.A. degree. Some no doubt will wish to be admitted to study for the B.Litt. or B.Sc.—these, at Oxford, are advanced degrees—or for the D.Phil.

The B.Litt. and B.Sc. can be approached either

through the B.A., or without taking that degree first. The foreign student who applies for permission to read for either B.Litt. or B.Sc. without having previously taken the Oxford B.A., must:

1. be over 21 years of age;
2. submit evidence to the Committee for Advanced Studies that he has received a good general education;
3. satisfy the Board of Faculty to which his Subject belongs that he is "well fitted to pursue" such a course of special study or research as he contemplates.

All necessary evidence to this end must be transmitted, through an official of the Oxford college of which the applicant is, or is going to be, a member, to the Assistant Registrar, who will then bring the application before the different bodies concerned. The Board of Faculty will approve an application only if satisfied that the proposed course of study can profitably be pursued at Oxford.

The status of a student reading for the B.Litt., or B.Sc. is technically that of an undergraduate. His *work* will be graduate in character, but he will rank for other purposes as an undergraduate.

The status of a student reading for the D.Phil. is different. He is not an ordinary undergraduate, in the eyes of the University, but an "Advanced Student." He wears a distinctive gown, unless already a graduate of Oxford (in which case he wears the gown proper to his degree). He stands, academically, somewhere between undergraduates and graduates; of which intermediate position, indeed, his gown is itself a symbol, being more dignified than the ordinary Commoner's gown while at the same time less ample than the gown worn by Bachelors of Arts.

The foreign student who wishes to be admitted to the status of Advanced Student, without having previously taken any Oxford examinations or degrees, must make his application to the Committee for Advanced Studies through the Assistant Registrar, submitting at the same time evidence:

1. that he is not less than 22 years of age;
2. that he has pursued a course of study at one or more universities extending over four years at the least, and has obtained a degree;
3. that he is fitted to enter upon his proposed course of study.

If the Committee for Advanced Studies "approve" the university, or universities, in question, and also the degree, and are satisfied of the candidate's fitness to pursue the course of study which he has suggested, he will be qualified for admission as an Advanced Student on matriculation (should he not already be a matriculated member of the University) as soon as he shall have paid "the statutable fee of five pounds".

It may be well in conclusion to remind Americans that at Oxford the line between graduate and undergraduate studies is less distinct than it is in the United States, and the students themselves less separated. Advanced Students are members of the same colleges as undergraduates; they live with them, and share (or at least are free to share) in all the normal activities that make up the life of a college. Rhodes Scholars, indeed, are not merely "free to" share in that life, they are *expected to*—whether their status be Junior, Senior, or Advanced.

CHAPTER IV

THE OXFORD SYSTEM OF EDUCATION

By L. A. Crosby, B.C.L., M.A., *Maine and Trinity, '13*

The teaching staff at Oxford consists of (1) University Professors, Readers, Lecturers, and Demonstrators, numbering more than 100; and (2) about 300 College Fellows, Tutors, and Lecturers. All are grouped into Faculties as follows: Theology, Law, Medicine, Literae Humaniores, Modern History, Mediaeval and Modern Languages, Oriental Languages, and Natural Science.[1] Each Faculty has a Board of Faculty, which supervises the subjects of examination, prepares lecture lists, and recommends the appointment of University Lecturers and Demonstrators. There is also a General Board of the Faculties; and with the institution of the Doctorate of Philosophy for "Advanced Students" there has been created a "Committee for Advanced Studies".

The system of instruction includes lectures, informal group conferences, and personal tuition. Lectures are given by both University and College teachers; and are practically combined into one system. The distinction between strictly professorial and strictly college lectures is indeed one of form rather than substance. The University co-operates with the Colleges, and each College with every other, in promoting academic harmony and efficiency. Practically all lectures, even those held in

[1] See List of Members of Faculties, Appendix H.

college lecture rooms, are open to all members of the University without conditions or payment of special fees. There is also co-operation and exchange between the Colleges in the matter of providing personal tuition. A course of lectures on any particular branch or aspect of a subject ordinarily consists of two or three lectures of one hour each per week for a term of eight weeks. No record is kept of attendance, but an undergraduate is expected to attend such lectures as may be recommended by his tutor.

In some departments of the University, and especially among graduate students the use of the group conference or seminar is prevalent.

But both lectures and group conferences are after all only the educational superstructure and ornamentation of Oxford. The real heart and strength of the Oxford system is personal tuition of undergraduates by College Fellows and Tutors. Immediately on arrival in the University, each undergraduate is assigned by his College to a tutor. The tutor is a Fellow, Tutor, or Lecturer of his or some other College, subject to whose guidance, the undergraduate will pursue his studies (or "reading", in the Oxford phrase) during terms and vacations throughout his course at the University. The tutor directs the student's work, advises him to attend certain lectures, and to read certain books. Once or twice weekly the student spends an hour or more in conference with the tutor; at which time he usually reads an essay or essays embodying the results of his reading since the last conference. The essay is followed by the tutor's comments and criticism, and an informal discussion, in which the tutor aims to assist the undergraduate in the analysis

and correct statement of the matter involved. The system is intensely individualistic, and quite free from formality; and undoubtedly operates as a strong incentive to reading and thought by the undergraduate. It fosters the reading habit and a desire for culture, which are of unusual importance since Oxford terms are short and the bulk of his reading must be done by the undergraduate at home during vacations. The tutor's influence is not restricted to the crowded days of term.

In appearance there is much of advice but little of compulsion about the Oxford system. There are no "required courses" as such, and "credits" and "hours" are unheard of; even attendance at lectures is not strictly compulsory. Once matriculated, the undergraduate's intellectual obligation to the University is measured only by his own ambition; if he desires a degree (as he naturally does) he must pass certain intermediate examinations and a final examination at the end of his course, all of which are set by the University. His obligation to his College is less formal but more real. Most Colleges will not admit or retain students (except in special cases) unless they seriously intend to read and actually do read seriously for a degree of some sort. While the tutor may not compel the student to attend lectures, he will keep in touch with his progress week by week, and will test it by informal examinations from term to term. If the tutorial report is not satisfactory, the student will be officially warned by the Head of the College to mend his ways; too great disregard of such warnings leads to suspension.

The advantages of the Oxford system are the advantages of personal attention and adaptation of instruction to personal needs. The conscientious and able tutor will

greatly assist the able student; and will stimulate remarkably the mediocre or indifferent. The mediocre tutor will not materially affect the career of the serious student; and will accomplish little for the rest. Stupid or incorrigibly lazy students will do no more and probably no less under this system than under any other; but at any rate they can not retard the progress of others.

The University examination system furnishes the real moral force behind the informal methods of undergraduate instruction at Oxford. Especially is this true in the so-called "Honour Schools" which embrace two-thirds of the undergraduate body. In each of these Schools the final examination stands at the end of the course and covers the work of two or three years. The standard and character of the examinations is such as to promote a thoroughness and accuracy in preparation and study which is often absent from undergraduate work in American universities. The results of examinations are classed and published; conspicuous success is held in high esteem throughout the University. A number of University prizes, and prize scholarships[1] (distinct from college scholarships) also stimulate intellectual competition among the undergraduates.

Graduate study at Oxford is conducted under the direction of Supervisors, one or more of whom is designated for each student. The Supervisor is not expected to give his protege systematic instruction.

The University year is divided into three terms: Michaelmas Term, beginning on October 10 and ending December 17; Hilary (or Lent) Term, beginning Janu-

[1] For information as to prizes, etc., see the current edition of the Oxford University Calendar, published annually by the Clarendon Press.

ary 14, and ending on the day before Palm Sunday; and Trinity Term, beginning on the Wednesday after Easter Sunday, and ending on the Saturday after the first Tuesday in July. A term is "kept", for the purposes of all statutory requirements of residence, by six weeks' residence in Oxford. Custom and college regulations have somewhat modified the limits of the terms for practical purposes of undergraduates, so that the dates for "coming up" (taking up residence) are not necessarily the exact dates of the beginning of terms, and the period of terminal residence is usually eight or nine weeks.

"Residence", or as it is defined in the University statutes "*victum sumere et pernoctare*", must be either (1) within the walls of a College or Hall; or (2) in lodgings licensed by the University; or (3) in special circumstances, in unlicensed lodgings. In any case the place of residence must ordinarily be within a mile and a half of Carfax, a point approximately at the centre of the City. Most Colleges and Halls prefer that their undergraduates should reside during their first year or two within their walls; thereafter, lack of rooms makes it generally necessary for them to reside in lodgings.

For eligibility for the degree of Bachelor of Arts (B.A.) nine terms of residence (three years) are required; except in the case of students who receive "Junior" or "Senior" standing, for whom this is reduced to six terms (two years). The residence requirements for graduate or special degrees are stated in the discussion of these degrees in Chapter VI.

CHAPTER V

COURSES OF STUDY: THE B.A. DEGREE AND THE HONOUR SCHOOLS

By L. A. Crosby, B.C.L., M.A., *Maine and Trinity, '13*

Study at Oxford is generally directed toward one or another of the degrees,[1] diplomas, or certificates authorized by the University statutes. These include the following:

Degrees

NAME	ABBREVIATION
Bachelor of Arts	B.A.
Master of Arts	M.A.
Bachelor of Music	B.Mus.
Doctor of Music	D.Mus.
Bachelor of Letters	B.Litt.
Doctor of Letters	D.Litt.
Bachelor of Science	B.Sc.
Doctor of Science	D.Sc.
Doctor of Philosophy	D.Phil.
Bachelor of Civil Law	B.C.L.
Doctor of Civil Law	D.C.L.
Bachelor of Medicine (Surgery)	B.M. (B.Ch.)
Master of Surgery	M.Ch.
Doctor of Medicine	D.M.
Bachelor of Divinity	B.D.
Doctor of Divinity	D.D.

[1] The University does not issue diplomas evidencing the bestowal of degrees; but any one admitted to a degree can obtain a certificate of his admission thereto from the Registrar of the University on payment of a fee of five shillings.

Drew University Library

Diplomas

are given for prescribed special work in:

Anthropology	Geography
Classical Archaeology	Public Health
Education	Ophthalmology
Economics and Political Science	Rural Economy
Forestry	Theology

Certificates

are given for prescribed special work in:

Anthropology	Modern History
Geography	Surveying

and for special proficiency in the use of French or German.

For each and all of these titles of academic achievement, the University statutes and regulations prescribe detailed requirements of time and accomplishment. Time in this connexion may mean either *residence*, i. e. actual time at Oxford; or *standing*, i. e. time during which a person has been a member of the University and of a certain status therein, although not necessarily a *resident* member. Mental attainment or accomplishment for these various degrees, diplomas and certificates is determined mainly by examinations, written, or oral, or both written and oral; and also, for the research degrees and special doctorates, by dissertations or published works.

The rules applicable to all these matters are issued annually by the University in the form of "Examination Statutes", published by the Clarendon Press. Information contained in this volume may be amplified and verified to date by reference to the then current edition of the Examination Statutes.

The B.A. Degree

The great majority of students in residence at the University at any time are engaged in preparing themselves for one or another of the many sets of examinations which are held annually in June and which lead the successful candidate to the degree of B.A. This is true not only of the English undergraduates, who have entered the University directly from the "public" schools; but also of Rhodes scholars and other students from abroad. The B.A. is, practically speaking, the most important and certainly the most characteristic Oxford degree.

At the outset, however, it must be understood that there is a fundamental classification of B.A.'s, corresponding to a fundamental grouping of all undergraduate work into the Pass School, on the one hand, and the Honour Schools, on the other. There are ten Honour Schools, one Pass School, and also the School of Agriculture and Forestry, which, while not an Honour School, is not ordinarily included in the term "Pass School". The ten Honour Schools bear titles indicating their subjects: Literae Humaniores (Classics); Mathematics; Natural Science; Jurisprudence; Modern History; Theology; Oriental Studies; English Language and Literature; Modern Languages; and Philosophy Politics and Economics.

In this connexion the term "School" means a distinct set of University examinations, covering the School subject and its various branch or closely related subjects; a distinct course of lectures; and a more or less organized faculty—consisting of University Professors,

Readers, and Lecturers, and of College Tutors, Fellows, and Lecturers, in the subject or subjects embraced in the School. There is not (except in the case of the Schools of Modern Languages, Natural Science, and Agriculture and Forestry) a University building or buildings devoted to any particular School; nor is there a dean, or president, or other administrative officer. The *physical* marks which distinguish a separate school in an American university are absent.

The undergraduates of the Pass School, who now number about one-fourth of the student body, have come to the University for experience, self-culture, development, and social life; and incidentally for a certain amount of knowledge. Their subjects of study are not radically distinguishable in variety and standard of work from those taken by an average and scholastically unambitious undergraduate in an American liberal arts college; and their tested knowledge at the end of their course will be about the same. If they succeed in their examinations, in the eyes of the University they will have merely "passed." No distinctions are open to them. The Pass School has its own examinations, and lectures; and tutors apply Pass methods to Pass-men. The Pass School has been well described as "a varied and well-conceived (if not an exacting) programme of studies for those who, although averse to the exertions required in the Honour Schools . . . may nevertheless be inoculated with some tincture of the liberal arts." The work of this School can easily be done in three years from matriculation.

On the other hand, the Honour Schools are vastly superior, in method, standard, and subject-matter. They represent high standards of study, more or less

specialized. Each Honour School is devoted to one general subject, or collection of subjects belonging to the same general branch of knowledge (*e. g.* the Natural Science School, which includes eight distinct sciences, each of which is actually treated as a School in itself). Each has its lectures, its faculty, its system of examinations, and its board of examiners. Candidates are publicly classed on the results of examinations; and the distinction of a "first class" is highly prized. The Schools naturally vary in severity, as in subject-matter; but the Honours B.A. is not simple and easy in any School. American students, even those who have previously done some post-graduate study, find the Honours B.A. a task worthy of their mettle; while those who have not finished or have just finished undergraduate work in America will have their hands full if they attempt to win a first or second class. The English undergraduate normally spends three years from matriculation on such Schools as Jurisprudence, Modern History, English Literature, or Modern Languages; and four on Literae Humaniores.[1] American students who have previously finished college work at home will not ordinarily spend more than three years on any School; and those who have received the advantage of Senior Standing will frequently finish their Honour Schools in two years.

Apart from and in addition to the passing of the prescribed examinations, the statutes of the University require a minimum residence at Oxford of three years

[1] This is true if Literae Humaniores is preceded by Honour Moderations in Greek and Latin Literature, as is usually the case; otherwise this School can be done in three years.

(nine terms) as a qualification for the degree of B.A. For Junior and Senior Students this is shortened to two years (six terms).

The examinations which must be passed by candidates for the B.A. are:

1. Responsions (normally passed before coming into residence, but not required of Junior or Senior Students);
2. An Intermediate Examination, the subjects of which are open to a limited election on the part of the student, but which necessarily includes an examination in Holy Scripture or the statutory equivalent. Senior Students are exempt from the Intermediate Examination;
3. A Final Examination.

Responsions

Responsions, the first examination in the course for the B.A. degree, while not strictly an "entrance examination" (the University as such has no entrance examination), practically serves that purpose; for the Colleges do not normally admit a candidate for that degree into residence until he has passed this examination.

Until 1920 Responsions was a rigidly prescribed examination in Greek, Latin, and Mathematics. In that year it was subjected to a reform which has made Greek an optional rather than a compulsory subject. But students who contemplate pursuing any one of the Final Honour Schools of Literae Humaniores; Modern History; Theology; Oriental Studies; English Language and Literature; Modern Languages; or Philosophy, Politics and Economics; must either offer Greek at Responsions, or the language or a portion of Greek history or literature with texts in translation at the Intermediate Exam-

ination. From students contemplating the Final Honour Schools of Mathematics, Natural Science, and Jurisprudence, the Pass School, or the School of Agriculture and Forestry, no knowledge of Greek or of Greek history or literature is *required* at any time; but at Responsions those who do not offer Greek must offer Latin.

Responsions now includes examinations in the following subjects:

Group I (*a*) Latin, (*b*) Greek;
Group II (*a*) English—History or Literature, (*b*) French, (*c*) German;
Group III (*a*) Mathematics—Arithmetic, Algebra and Geometry, (*b*) Natural Science—Elementary Chemistry or Elementary Physics, (*c*) Mathematics and Natural Science.

Candidates must pass either in both subjects of Group I and the first two subjects from Group III; or in at least one subject from each Group and in four subjects in all; two of such subjects must be languages other than English and at least three subjects must be passed at one examination.

The standard of examinations in Responsions is not materially different from that of entrance examinations at Harvard University, except in the classics, where it is undoubtedly higher.

The Intermediate Examination

Once over the academic threshold of the University the student turns toward the Intermediate and Final Examinations. And here he is confronted with a fundamental choice—the choice between "Pass" and

"Honour" examinations. Theoretically there are four possible paths open to him: he may elect to take (*a*) Pass Examinations in both Intermediate and Final; (*b*) Pass Examination in the Intermediate and Honours in the Final; (*c*) Honours in both Intermediate and Final; or (*d*) Honours in the Intermediate and Pass in the Final. But practically the choice is not entirely free with the student. Some colleges which pride themselves on scholarship will not admit students to read for anything less than Honours in the Final Examination. Rhodes Scholars are expected to take Honours in the Final; if they do so, they are free to take either Pass or Honours in the Intermediate Examination. All Senior Students, whether Rhodes Scholars or not, are exempt from the Intermediate Examination and are required to take Honours in the Final Examination.

The Intermediate Examination[1] includes the following examinations:

1. Examination in Holy Scripture.
2. Honour Moderations in Greek and Latin Literature.
3. Honour Moderations in Mathematics.
4. Pass Moderations.
5. Preliminary Examination in Jurisprudence.
6. Preliminary Examination in Modern History.
7. Preliminary Examination in Natural Science.
8. Preliminary Examination in Agriculture and Forestry.

Of these the first is compulsory for all candidates for the B.A. degree save students with Senior Standing; and,

[1] The term "Intermediate Examination" is not found in the University statutes, the official title for the above group of examinations being "First Public Examination." The term "Intermediate Examination" is employed here to express more clearly to readers not versed in Oxonian statutes the nature and purpose of these examinations.

with the same exception, all must pass one of the others. Numbers 2 and 3 are Honour Examinations; the others are Pass Examinations. The student's first duty is to select from among numbers 2 to 8 the examination best suited to his purposes and to his intended Final School.

By a recent reform, the academic effects of these examinations have been equalized; that is to say, having passed the examination in Holy Scripture and any one of the other forms of Intermediate Examination, the student will be admitted to *any Final School, Pass or Honour.*[1] Of course certain forms of the Intermediate Examination are better *suited* than others to prepare the student for particular Final Schools (e. g., the Preliminary Examination in Jurisprudence, for the Jurisprudence School) but, so far as University statutes and regulations are concerned, all are equally avenues to any Final School. This is illustrated by the table in Appendix G, showing examinations for the B.A. degree.

The subjects of the Intermediate Examinations are as follows:

1. *Examination in Holy Scripture:* Candidates are examined in

[1] But see page 58, regarding requirement of Greek or Greek history or literature at Intermediate Examination from certain classes of students who may not have offered Greek at Responsions. In the case of Junior Students, within these classes, this restriction may be removed by taking Greek History or Literature along with their Intermediate Examination or by presenting satisfactory proof to the Hebdomadal Council of their having acquired a sufficient knowledge of Greek at their previous universities. In the case of Senior Students, the point does not arise as they are exempt from the Intermediate Examination.

(*a*) Either one of the Synoptic Gospels and the Gospel of St. John in the Greek text, or the four Gospels in English in the Revised Version; and

(*b*) The subject-matter of either the Acts of the Apostles or an equivalent portion of the Old or of the New Testament (Revised Version).

Only candidates who object on religious grounds to the examination in Holy Scripture are entitled to offer the equivalent, which may be either Plato's *Apologia*, *Meno*, or Pascal's *Pensées*.

2. *Honour Moderations in Greek and Latin Literature* ("Honour Mods") is an examination of more than average difficulty and requires thorough and conscientious preparation—the English undergraduate does not ordinarily take this examination until the end of the fifth term from matriculation. The candidate (1) must be prepared to translate any passage from Homer, Virgil, Demosthenes and Cicero; (2) he must choose for special study at least three authors from a list of Greek and Latin authors and be prepared to answer questions on the text, contents, style and literary history; (3) a difficult Latin prose composition is set; as are also (4) unprepared translations from Greek and Latin, and (5) a general paper covering Greek and Latin grammar, literary criticism, and classical antiquities. Besides these, candidates must offer at least one from the following subjects treated historically: Greek Drama; Attic Oratory; Latin Prose Style; Roman Poetry; Deductive Logic, Comparative Philology, or Syntax, of Greek and Latin; Greek Sculpture; Homeric Archaeology; Greek Textual Criticism; the detailed study of a Greek or Roman Site. Papers are set in Greek prose composition, and Greek

and Latin verse composition; and candidates who desire a high class are expected to do at least one of these. There is no *viva voce* examination. Honour Mods is naturally intimately connected with the Final Classical School.

3. *Honour Moderations in Mathematics* is taken principally by those who intend to pursue the Final School in Mathematics, Astronomy, Physics or Engineering Science. It includes Algebra, Trigonometry, Pure and Analytical Geometry, Differential and Integral Calculus, and Elements of Mechanics of Solids and Fluids. There is no *viva voce* examination.

4. *Pass Moderations*, formerly an examination in Greek, Latin, Mathematics and Logic, now includes three groups of subjects, as follows: (1) Latin, Greek; (2) English, Greek History or Literature, French, German; (3) Mathematics (Algebra and either Geometry or Trigonometry), Logic, The Elements of Political Economy. Candidates must pass at least one subject from each group and four subjects in all; of which two must be languages other than English. No candidate may offer more than one subject from Group (3). The examination is both written and *viva voce.*

5. The *Preliminary Examination in Jurisprudence* includes: the text of the Institutes of Justinian; outlines of English Constitutional History; Barthélemy, *Le Gouvernement de la France;* unprepared translation from Latin and French prose authors. The examination is both written and *viva voce*, and is generally taken by students intending to read for the School of Jurisprudence.

6. The *Preliminary Examination in Modern History* includes: (1) Outlines of European History either (*a*) from 800 to 1494 or (*b*) from 1494 to 1789; (2) original

texts illustrating history (those prescribed require a knowledge of Latin, and of Greek, French, German or Italian); (3) unprepared translation from Latin, Greek, French, German and Italian (one ancient and one modern language must be offered); (4) Elements of Economic Theory. The examination is both written and *viva voce*. The History Preliminary is the most appropriate avenue to the Final School of Modern History, and is well adapted to that of Philosophy, Politics and Economics.

7. The *Preliminary Examination in Natural Science* embraces a number of separate preliminary examinations in distinct sciences—the candidate being free to select that which he intends to pursue in the Final School. The subjects in which preliminary examinations are held are: Mathematics, Mechanics and Physics, Chemistry, Biology (Zoology and Botany), Physics and Chemistry. The candidate must pass in two of the foregoing subjects or pairs of subjects selected according to detailed requirements explained in the Examination Statutes. The examination is written and practical. The Science Preliminary is rarely taken except by men who intend to read the School of Natural Science.

8. The *Preliminary Examination in the School of Agriculture and Forestry* embraces certain elementary aspects of these subjects and of related sciences, as well as a knowledge of French or German.

What is substantially a ninth form of the Intermediate Examination is established by the statutory provision that a student who passes the examination in Holy Scripture and also Group A (1) (Greek and Latin) or Group B (2) and (5) (French and German) of the Final Pass School, is not required to pass any other form of Intermediate (i. e., First Public) Examination. This pro-

vision is frequently taken advantage of by candidates for the Honour School of Modern Languages.

Having passed the Intermediate Examination, the student for the B.A. then faces the Final Examination, Pass or Honour. If he is a Rhodes Scholar he will have chosen the latter.

The Final Examination[1]

A. The Honour Schools

The Honour Schools are at once indigenous and peculiar to Oxford. While, as has been noted, they present a measure of specialization in undergraduate education, their scope is not so cramped as to result in the narrowness often attendant upon immature research. The centralization of the student's effort, and its due intensification, is assisted by the methods of examination. Once the Intermediate Examination is passed (which, except in the case of Honour or Math Mods, is ordinarily done within two or three terms from matriculation), the University does not again examine the student until the very end of his course. But at that time he is called upon to render account of his entire stewardship. The Final Honour Examination in each School ordinarily consists of a number (eight to twelve) of three-hour written papers, given morning and afternoon on consecutive days.[2] The candidate has thus no time for rest or cramming between tests. His knowledge must have been carefully acquired and thoroughly mastered to

[1] The Final Examination also bears the statutory title: "Second Public Examination".

[2] Exclusive of Sundays.

stand the strain and be at his ready command. A quick recollection will not save him. This is all the more true since the best examination papers must be rather in the nature of essays than mere short answers to questions. The papers usually contain about twice as many questions as the student is expected to attempt—so that his individual preference and special talents may be given as great freedom and opportunity as may be compatible with a general knowledge of all important parts of his subject. He is ordinarily well advised to write a full hour on his best question. At some later date which may be from a week to six weeks after the completion of the written examination, the student is called up for a public *viva voce* examination[1]—which may be as brief as ten minutes or as long as an hour and a half, at the discretion of the examiners.

The system is administered with an eye to its purpose —to bring out and develop originality of thought and power of expression.

Results of examinations are published in the University and in the London press; and great value is attached to a first or even to a second class.

In order to be eligible for admission to any of the Final Examinations in the Honour Schools, in the Pass School, or in the School of Agriculture and Forestry, all of which lead to the degree of B.A., the candidate must either (1) have passed some form of Intermediate Examination as well as the examination in Holy Scripture; or (2) have received Senior Standing; or (3) have passed the examination in Holy Scripture and have passed Group A (1)

[1] Except in the Honour Schools of Mathematics, and of Natural Science.

(Greek and Latin) or Group B (2) and (5) (French and German) in the Final Pass School (see page 99); or (4) have received Honours in some other Final Honour School. Furthermore, the candidate, to be eligible for a Class, must have entered upon at least the eighth term from his matriculation (in the case of Junior and Senior Students, the fifth).

As we have said (Page 61) recent legislation has made one form of Intermediate Examination as good as another for general purposes of eligibility for Final Examinations, but it is nevertheless true that most forms of the Intermediate Examination are more or less closely related to, and particularly suitable as preparation for, certain corresponding Final Schools. Thus the liberality of the statutory rule is in practice somewhat limited by the logic of facts; and we find the majority of students take that form of Intermediate Examination most appropriate as a preliminary to the Final Examination which they have in mind; for example, students of Law usually take the Preliminary Examination in Jurisprudence; those in Modern History, the Preliminary in Modern History; those in Natural Science, the Preliminary in that subject; those of the Classics, either Honour or Pass Moderation; and those in Mathematics, Honour Moderations in Mathematics.

In the detailed descriptions of the Final Examinations of the several Schools which are found on subsequent pages, this fact has been recognized by mentioning, in the appropriate cases, the requirements of the "corresponding" (but not *required*) form of the Intermediate Examination. Despite some necessary repetition this is desirable in order to present in connection with each

of the several Final Schools, and in one place, an outline of the complete course which is usually followed after Responsions by the average undergraduate who has elected to read for such School. Our readers should bear in mind, however: (1) that the form of Intermediate Examination mentioned hereafter in connection with any particular Final School is but one of several forms open to the student; (2) that all except Senior Students must pass the examination in Holy Scripture; and (3) that Senior Students are also exempt from the Intermediate Examination.

1. Honour School of Literae Humaniores

Requirements

The Honour School of Literae Humaniores officially includes only a Final Honour Examination. But since the larger number of undergraduates who read "Greats" (as the School is unofficially entitled), in any given year, have previously read Honour Moderations in Greek and Latin Literature ("Honour Mods"), it is desirable to repeat and amplify what has already been said regarding this form of Intermediate Examination.

Honour Moderations in Greek and Latin Literature

This examination demands of the candidate a thorough and critical knowledge of Latin and Greek texts, and a thorough command of Latin and Greek prose composition. It is the most difficult of the Intermediate Examinations, and is, indeed, unfairly described as "preliminary". Undergraduates who have not specialized in the classics at some other university spend at least one

year and half another in preparation for Honour Mods. The subjects of the examination include

1. Translations of passages from Homer, Virgil, Demosthenes, and Cicero's orations.
2. Translations of passages from Greek and Latin authors other than the above named.
3. Portions of Greek and Latin authors specially offered; candidates are required to offer three books selected from a prescribed list and to answer questions bearing upon their contents, style and literary history.
4. Questions are also set in Greek and Latin grammar, literary criticism and antiquities.
5. Candidates must offer one of the following subjects:
   History of the Greek Drama, with Aristotle's Poetics.
   History of Attic Oratory.
   History of Roman Poetry to the end of the Augustan Age.
   History of Latin Prose Style.
   The Elements of Deductive Logic.
   Comparative Philology as applied to Greek and Latin with a special knowledge of Greek or Latin Philology, *or* the Historical and Analytical Syntax of the Greek and Latin Languages.
   Outlines of the history of Greek Sculpture.
   Homeric Archaeology.
   The elements of either Greek or Latin textual criticism.
   The detailed study of a Greek or Roman Site.
6. Latin Prose Composition.
   Papers are also set in Greek Prose Composition, and in Greek and Latin Verse Composition; candidates who omit either or both of these papers are strongly recommended to offer additional work under other parts of the examination.

In the assignment of Honours account is taken of the total amount of work offered by the candidate and of the average of excellence attained by his papers as a whole.

The usual route to the Final Honour School of Literae Humaniores is via Honour Mods. Nevertheless *Honour Mods is not a prerequisite.* Students will be admitted to the Final Examination provided they have passed some other form of Intermediate Examination and in any case the examination in Holy Scripture (see page 60), or have obtained Senior Standing, or have obtained Honours in some other Final Honour School.

Final Examination

The Final Examination in Greats includes both stated (or required) and special (or optional) subjects, as follows:

Stated Subjects

1. The Greek and Latin Languages; candidates are expected to translate passages from the Greek and Latin texts offered by them for the examination, and to translate passages from other such texts not specially offered. English passages are set for translation into Greek and Latin prose; candidates are required to take one of these compositions and recommended to take both.
2. The Histories of Ancient Greece and Rome; all candidates are required to offer a period of Greek and a period of Roman History, selected from prescribed lists, and studied with reference to prescribed texts of classical historians; candidates are expected to have a knowledge of Classical Geography and Antiquities and of the General History of Greece and of Rome.
3. Philosophy; candidates are required to offer one book of Plato and one of Aristotle from a prescribed list, and in addition are examined in:

   Logic, including questions in Metaphysics and Psychology;
   Moral Philosophy; and

Political Philosophy, including the outlines of Political Economy.

Candidates are also expected to have a knowledge of the History of Philosophy.

Special Subjects

It is not necessary for the attainment of the highest honours that a Special Subject should be offered; but great weight is attached to excellence in a Special Subject. Candidates are permitted to offer one Special Subject selected from a prescribed list embracing three general classes: Greek and Latin Languages; Ancient History; Philosophy.

For the purposes of the Final Examination it should be noted that the study of the Greek and Latin Languages is taken to include the minute critical study of authors or portions of authors offered, the history of ancient literature, and comparative philology; the study of the histories of Ancient Greece and of Rome is taken to include classical archaeology and art and the law of Greece and of Rome.

Explanatory Note

In the undergraduate side of American universities the classics are taught and studied as one element in a "liberal arts" course. At Oxford they are the foundation of an entire School, and what is more, this School, although now smaller in numbers than one or two other more "modern" or "practical" Schools, is justly the most famous in the University. The strenuous combination—Honour Mods and Greats—is generally admitted to present the best mental training which the University affords. With all

due respect to Cambridge and to the universities of America and the British dominions it is probably the best undergraduate course in the classics, ancient history, and ancient and modern philosophy, to be found in the Anglo-Saxon world.

It is indeed misleading to speak of Greats as a "classical" School. It is not a mere Greek and Latin School as that term might indicate. Success in the School requires a thorough mastery of both languages and a familiarity with many texts, to be sure; but after all, the languages and the texts serve but as the approach to the broader purpose of Greats, namely, to secure to the student a real knowledge of the two greatest civilizations of history: the Greek and the Roman.

The three years allowed to the Rhodes Scholar are rather too short to do both Honour Mods and Greats satisfactorily unless a considerable portion of the ground has been previously covered. The English undergraduates almost invariably spend four years; the best of them have in their preparatory schools read much more Latin and Greek than the ordinary American student in school and university combined, and because of their early training in prose and verse composition they have as well a more direct command over their knowledge. If, however, Honour Mods is not attempted, Greats can be creditably done in three years, or even in two.

Honour Mods contains something like the American courses in Greek and Latin literature in the detailed study of certain prescribed texts; it includes, however, a far wider range of supplementary reading both in the ancient authors and in modern literary and textual criticism bearing on them. A man who has done well in

Honour Mods has an intelligent acquaintance with the whole field of Greek and Latin literature, and a real command of the essentials of grammar and prose composition.

Greats consists especially of the careful study of one important period in Greek history, one in Roman history, and of a general review of ethical, political and speculative philosophy. The student has the help not only of lecturers but also of tutorial conferences during which his tutors correct and criticize his essays. In general, however, he is trained to study for himself, and to develop a mature attitude toward his work.

In both the historical periods the teaching proceeds from an adequate reading of the ancient sources in the original, and the student follows the critical methods of the modern historian. Similarly the teaching in philosophy rests less on modern manuals than on a genetic study of original thought, ranging from Plato and Aristotle through Descartes, Hobbes, Kant, and others, to Bergson and Graham Wallas. In this side of the work particularly there is much scope for individual emphasis. The examination papers contain about a dozen questions of which not more than half are to be answered by each student, and these range from technical disputes as to the meaning of passages from Plato, to pragmatism and the single-tax. Thus the instruction changes constantly in order that due cognizance may be taken of current movements in speculative thought and community life.

The true value of Honour Mods and Greats for the student who is preparing for an active life lies not in any particular body of facts memorized. The work involved removes juvenile errors and supplies a method of

approach to every major activity of the human mind outside of mathematics and the physical sciences. Although the Oxford student of Greats touches modern life at fewer of the obvious points than does the American "liberal arts" undergraduate, the matters which he correlates with modern life are fundamental, and their correlation is the more profitable for its very difficulty.

2. Honour School of Mathematics

Requirements

The Honour School of Mathematics consists of a Final Honour Examination leading to the degree of B.A. But for practical purposes the School is really a further advance by the student from the almost necessary preliminary examination known as Honour Moderations in Mathematics ("Math Mods").[1] It is generally true that, unless a student has specialized in Mathematics at some university prior to coming to Oxford, his only road to success in the Final School is through the preparatory path of Math Mods.

The subjects covered by the examination in Math Mods are as follows:

1. Algebra; Theory of Equations; Plane and Spherical Trigonometry. (No questions are set on the theory of Infinite Products, or on theorems of Uniform Convergency; but simple questions involving the principles of the theory of Uniform Convergency are set.)

2. Pure Geometry; Analytical Geometry of two dimensions, excluding the theory of Invariants and Covariants of

[1] For other avenues to the Final Examination see page 59, et seq.

two Conics; Analytical Geometry of three dimensions as far as the simpler properties of Surfaces of the Second Order, excluding the theory of Confocal Surfaces.

3. Differential and Integral Calculus, with simple applications to Plane and Solid Geometry; Differential Equations.

4. The Elements of the Statics of Solids and Fluids; the Elements of the Dynamics of Particles, and of Rigid Bodies moving in two dimensions.

For the Final Honour Examination in Mathematics the subjects, beginning with the year 1923–24, will be six papers on the subjects listed in Schedule A below and special subjects selected by the candidate from the list in Schedule B. No candidate can take a First Class unless he satisfies the examiners in at least one special subject, while no candidate may offer more than two special subjects.

SCHEDULE A

Pure Mathematics

Algebra: Theory of Numbers; Determinants; Theory of Equations; Quantics.

Analysis: Theory of Convergence; Differential Calculus; Integral Calculus; Differential Equations; Calculus of Variations; Theory of Functions.

Geometry: Plane, Solid.

Mixed Mathematics

Statics; Attractions; Particle Dynamics; Rigid Dynamics; Hydrostatics.

Optics.

Astronomy: Uniform Circular Motion and Inequalities thereof; The Sphere and its Plane Projections; Corrections of Observed Positions.

SCHEDULE B

1. Theory of Numbers.
2. Algebraic Forms.
3. Theory of Groups.
4. Synthetic Geometry.
5. Algebraic Geometry.
6. Differential Geometry.
7. Theory of Functions.
8. Elliptic Functions.
9. Differential Equations.
10. Higher Dynamics, Hydrodynamics, Dynamical Theory of Sound.
11. Elasticity.
12. Electricity and Magnetism.
13. Geometrical and Physical Optics.
14. Thermodynamics, Radiation, Dynamical Theory of Gases.

The first Examination under the above Regulations will be held in Trinity Term, 1924.

Explanatory Note

The Honour School, with Math Mods, offers three years of specialized work in Mathematics, with some Mechanics and Physics. The work is substantially equivalent to the advanced undergraduate and early graduate courses at an American university; and will ordinarily entitle the successful student to from one to two years' credit towards an American Ph.D. in this subject. The American student going to Oxford to study Mathematics with only the work for an American Bachelor's degree to his credit will do well to begin his Oxford study with Math Mods. Even the holder of an American Master's degree will ordinarily be well advised to work first for the Final Honour Examination. More advanced American students may be qualified to undertake at once research work with a view to the advanced degree of B.Sc. or D.Phil.

3. Honour School of Natural Science

Requirements

In the Honour School of Natural Science falls most of the undergraduate work offered by the University in Physics, Chemistry, Animal Physiology, Zoology, Botany, Geology, Astronomy, and Engineering Science; and also in Crystallography, Mineralogy, and Anthropology.

In preparation for the Final Examination in this School, the majority of undergraduates read first for the Preliminary Examination in Natural Science, in preference to other forms of the Intermediate Examination (see page 59 et seq.). Senior Students, being exempt from the Intermediate Examination, may begin reading for the Final Examination immediately on coming into residence.

The Preliminary Examination includes examinations in the following subjects: Mathematics; Mechanics and Physics; Chemistry; Biology (Zoology and Botany); Physics and Chemistry. Candidates are required to offer two of these subjects or pairs of subjects; selected according to the detailed requirements explained in the Examination Statutes. The requirements of the Preliminary Examination in these various subjects cannot be well summarized; reference should be made to the current volume of Examination Statutes.

For the Final Examination each candidate must offer one of the following subjects (each of which is, practically speaking, an Honour School in itself): Physics, Chemistry, Animal Physiology, Zoology, Botany, Geology, Astronomy, and Engineering Science. He may also

offer any one or more of the following supplemental subjects: Crystallography, Mineralogy, and Anthropology.

The Final Examination in each subject is written and practical. There is no oral except for Chemistry, Part II. The subjects of examination in the several "Schools" included in the Final School are as follows:

1. In Physics:
   Properties of Matter, Sound, Heat, Light, Electricity and Magnetism, Conduction of Electricity through Gases and Radio-activity.
2. In Chemistry:
   The Examination in Chemistry consists of two parts.
   Part I includes the following prescribed subjects:
   Inorganic Chemistry.
   Organic Chemistry.
   General and Physical Chemistry.
   Part II consists of records of experimental investigations carried out under professorial supervision.
   Candidates are also permitted to offer a special subject connected with Chemistry, subject to the approval of the Board of the Faculty.
3. In Animal Physiology:
   Physiology of man and the higher mammals, with a detailed knowledge of the structure of animal cells, tissues and organs, and a knowledge of human anatomy, and embryology, and of the physiology of other types of animals.
4. In Zoology:
   Comparative Anatomy, Embryology and Cytology; the Distribution of animals in space and time; Animal Evolution, including the study of the adaptation of animals to their surroundings, and the phenomena of Variation, Heredity, and Sex; the system of classification of animals into classes and orders.

Candidates may offer a Special Subject, with the approval of the Professor of Zoology.

5. In Botany:

General Morphology and Histology; Special Morphology; Taxonomy and Distribution; Physiology.

Candidates may offer a Special Subject, if approved by the Board of the Faculty.

6. In Geology:

Geology, including the science of the Earth, exclusive of its living inhabitants, and including its morphology, physiology, distribution, and ætiology.

Palæontology.

7. In Astronomy:

Mathematical Theories; Instruments and Observations; the Heavenly Bodies; General History of Astronomy.

8. In Engineering Science:

Mathematics, Physics, Applied Mechanics, Strength of Materials, Surveying, Applied Chemistry, Structural Design, Heat and Heat Engines, Electrical Engineering. Every candidate is required to show a special knowledge of one of the last three of these subjects; and a knowledge of the fundamental principles of the other eight subjects.

Candidates may offer as a special subject either Engineering Chemistry and Metallurgy, or Geology.

9. In Crystallography:

Geometrical, Physical and Chemical Crystallography.

10. In Mineralogy:

The principles of Crystallography as applied to minerals, and a detailed knowledge of the species included in a prescribed list; also Practical Mineralogy.

11. In Anthropology:

Comparative Anatomy of Races; Anthropometry; Craniometry; Morphology of the members of the group Anthropomorpha other than Man; Physical classifications of Races; Prehistoric Archaeology; Rudiments of Comparative Philology; Development of Culture.

Explanatory Note

Although Oxford has not won its fame in Natural Science, it would be quite wrong to conclude that the University is without adequate facilities in this great department. The contrary is the case. Although no effort has been made to create a School which may attract great numbers of Science students, still a thoroughly sound and well-equipped School has been developed, adequate for present numbers, and headed by men of high standing in the scientific world.

The American student will note at once that the degree given in this School is the B.A., although the work is exclusively Science rather than Arts. The B.Sc. degree (as is explained fully in Chapter VI) is purely a post-graduate degree for research students in Science. In this School, as in others, the degree of specialization afforded the student is such as to make it advisable for American students who come to Oxford holding only an American bachelor's degree to do first the work of the School and take the Oxford B.A. They will find no time wasted in repetition. And if they are in position to take the Final Examination and B.A. degree at the end of a second year, the third year can well be applied to research for the B.Sc. There is no reason why both degrees cannot be taken by the ambitious student in three years.

For students who have begun graduate work in America or elsewhere, the new research degree of D.Phil., as well as the B.Sc., is now open.

Medicine

In connection with the School of Natural Science, and for the particular benefit of American students, a few words of explanation are needed in regard to the work which can be done at Oxford in Medicine. At first glance, the American medical student may be dismayed—because he will have discovered that Oxford's first purely medical degree, the B.M., can be obtained only after the Oxford B.A. has been taken (which itself requires two or three years), and then only after two or three years in clinical work. The B.M. is absolutely out of the question for the American who is to spend but three years in Oxford.

Even so there is open to the medical student at Oxford valuable work along several essential lines, depending as to nature upon his stage of advancement. And while the total length of his medical course, at home and abroad, will probably have been extended by a year, the student will have gained immeasurably more than a year's growth by coming to Oxford; what might seem a sacrifice of time will prove a gain in experience.

Under the inspiring leadership of the late Sir William Osler medical work at Oxford has advanced rapidly to a high standard. The excellent experimental and instructional work in physiology under Professor Sherrington has not been duplicated as yet in any other school. Instruction in anatomy, bacteriology, and pathology is equal to that offered anywhere. And the pre-medical

courses in physics, biology, and chemistry, compare favorably with those of the best American schools.

In addition to the work at Oxford, many valuable opportunities are open to the student during the vacations to study and visit hospitals and clinics in London, Edinburgh, Dublin, and on the Continent.

The best plan for the American medical student who will have three years at Oxford is to work for some one or more of the degrees which are open to him: the B.A. (in the School of Natural Science); the B.Sc.; or the D.Phil., in exceptional cases. In securing a degree he will have had the incentive of a definite objective and will carry home recognized evidence of work accomplished.

The following possible courses are open to the student, varying with his progress in his pre-Oxford studies:

1. The student who is just beginning his scientific work may take the B.A. degree in chemistry or zoology, complete all the requirements in the fundamental Sciences, and return to America for his three or four years of strictly medical work. This of course is the very lowest accomplishment; and American students who have already received a degree at home will ordinarily do much more.

2. The student who has completed some of his pre-medical work, but who may not be able to obtain Senior Standing, should work for the B.A. degree in physiology. This course will include the work of the first one and one-half to two years in American medical schools, and the student ought to be able to graduate from such a school in two years after his return.

3. The student who receives Senior Standing, and who has completed in America the minimum pre-medical

requirements in biology, physics, and chemistry, may immediately begin work on the courses in histology, physiological chemistry, and physiology, taking the B.A. in physiology in two years. At the same time he should begin his dissections of the human body, which may be completed in twelve to eighteen months. His third year may be spent (*a*) in special research work in bacteriology and pathology, or in physiology, or in pharmacology, and if sufficiently industrious he may secure the degree of B.Sc.; or (*b*) in regular classes in these subjects supplemented by clinical work at the Radcliffe Infirmary and County Hospital. Such a course will admit the student to the third year class at Johns Hopkins Medical School certainly, and in some instances and in certain schools to the fourth year class.

4. For the student who has acquired sufficient preliminary training, or already completed some medical work in America, there is the possibility of entering at once upon extensive and ambitious research work leading to the degrees of B.Sc. or D.Phil. or both.[1]

4. Honour School of Jurisprudence

Requirements

In preparation for the Final Examination in the Honour School of Jurisprudence, the majority of undergraduates read for the Preliminary Examination in that subject, in preference to other forms of the Intermediate Examination (see page 59, et seq.). Senior Students, being exempt from the Intermediate Examination, may begin reading for the Final Examination immediately on coming into residence.

[1] A Dean of the Medical School has recently been appointed who will advise intending students.

The Preliminary Examination includes:

1. The text of the Institutes of Justinian.
2. Outlines of English Constitutional History.
3. Barthélemy, *Le Gouvernement de la France.*
4. Unprepared translation from Latin and French prose authors.

The Final Honour Examination includes:

1. General Jurisprudence and the Theory of Legislation.
2. Roman Law, including:
   (*a*) The outlines of Roman Law till the death of Justinian studied historically in connexion with the text of the Institutes of Gaius.
   (*b*) Digest XVIII. 1, *de Contrahenda Emptione* (optional, but candidates who do not offer it cannot be placed in the first class).
3. English Law, including
   (*a*) Real Property.
   (*b*) Contracts.
   (*c*) Torts.
   (*d*) Constitutional Law and Legal History.
4. International Law.
5. Roman-Dutch Law (optional; may be offered as an alternative to Real Property).

Explanatory Note

The Preliminary Examination in the School of Jurisprudence ("Law Prelim" as it is more simply and generally known) needs no discussion. Students who receive Senior Standing are not required to take it; by others it is usually passed within one or two terms.

The Final Honour Examination is the immediate ob-

jective of by far the majority of undergraduates reading law at Oxford; and is usually taken at the end of the third year from matriculation, or even at the end of the second year by Junior or Senior Students. While less technical and less severe than the examination for the B.C.L. degree (and therefore perhaps slightly less immediately practical for the student who intends to practise after leaving the University), the Final Honour Examination requires of the successful candidate a firm grasp of the fundamental principles of the chief branches of two great legal systems—the English and the Roman.[1] The Final Honour School does not aim to be and is not a professional law school, designed to thrust out into the world sharp young lawyers who will know by heart the proper form of a bill of complaint. At Oxford, Jurisprudence is one of the several undergraduate schools; it is studied and taught as one of the great branches of human knowledge. The spirit of this school is scientific, or academic, if you will, rather than professional. The examiners who sit in judgment upon the candidates generally value a mastery of principles, with an ability to express and criticize, higher than a retentive memory for local rules or casual decisions.

The Oxford law student will not find himself nurtured in the "case system" which has attained such a reputation in America. The method of study is that loose combination of private reading, tutorial conference, essay, and more or less optional lecture which is characteristic of Oxford. Nevertheless the opinion may be ventured that the difference in method does not work to the disad-

[1] For the Roman Law part of the Final Examination, the student must be able to read the Institutes of Gaius and of Justinian in Latin.

vantage of the Oxford student. At any rate, such is the view often expressed by students who have tried both. It is undoubtedly true that the Oxford student is in an environment much more calculated to encourage his individuality and in a school in which the law is regarded from a more scientific, historical and objective point of view, than is his fellow in America.

In addition to acquiring a training not unsuited for practice in America, the Oxford law student has the opportunity of qualifying for admission to the English Bar. The requirements for admission to the Bar include the keeping of twelve terms (three academic years) at one of the Inns of Court in London, the passing of the Bar Examination, and the payment of certain fees. As "keeping a term" at an Inn of Court merely means eating dinner at the Inn on three days during term, an Oxford undergraduate can easily keep his Inn terms during his residence at the University. And the Bar Examination offers little difficulty to one prepared to take the Oxford B.A. in Jurisprudence.

5. Honour School of Modern History

Requirements

In preparation for the Final Examination in the Honour School of Modern History, the majority of undergraduates read first for the Preliminary Examination in this subject, in preference to other forms of the Intermediate Examination (see page 59, et seq.). Senior Students, being exempt from the Intermediate Examination, may begin reading for the Final Examination immediately on coming into residence.

The Preliminary Examination, as its name implies, is a preliminary test; it is usually passed without difficulty within two or three terms from matriculation, or even after one term, if the student is already more or less familiar with its subjects. This examination includes papers in the following:

1. Outlines of European History from 800 A.D. to 1494 A.D., or from 1494 A.D. to 1789 A.D.
2. Original Prescribed Texts in Latin, Greek or French.
3. Unprepared Translation from Latin, Greek, French, German and Italian; every candidate must satisfy the examiners in at least one ancient and one modern language of this group.
4. Elements of Economic Theory.

The Final Examination embraces papers in the following subjects:

1. The History of England, both constitutional and political.
2. A Period of General History, to be selected by the candidate from a prescribed list of some eight periods beginning with 285 A.D. and covering from one to three centuries each.
3. Political Science, and Economic History with Economic Theory; but candidates who do not aim at a first or second class may omit either one of these subjects.
4. Unprepared Translation from French, German, Italian and Spanish; (optional). Candidates may offer one or more of these languages and credit will be given for accurate translation.
5. A Special Historical Subject, selected by the candidate from a prescribed list, and studied with reference to the

original authorities; the Special Subject is required only of candidates who aim at a first or second class.

6. In addition, every candidate is required to have a knowledge of Constitutional Law, and of Political and Descriptive Geography, although no separate paper is set in these subjects.

Candidates are allowed to offer a thesis on some question either in English History or in the Special Historical Subject offered in the Examination; the thesis being in addition to, and not excusing the candidate from, the subjects of the Examination.

Explanatory Note

The Honour School of Modern History commends itself especially to three types of students: To the specialists in history, political science or government; to those who desire what is perhaps the best general education, outside the classical school, which Oxford affords; to those who intend later to study law, or some political subject. Of all candidates, the History School requires eventually a thorough knowledge of English history (political, constitutional and economic), and of one period of general European history. All are required also to have an elementary knowledge of political science, studied with reference to a few texts, and a knowledge of the elements of political economy. All who hope to secure a first or second class must offer in addition a Special Subject.

Normally the work required is covered in from two to three years. Of this time little need usually be devoted to the language, one term suffices for political science, and the remainder is about equally divided between the other subjects. Thus that part of the work which is

subject to the option of the student is most emphasized; and the student is permitted to lay stress upon that field or aspect which interests him most, provided he is able to satisfy a minimum requirement in the other prescribed subjects. The examiners scarcely expect an equally good knowledge of all subjects, even from the best students; but act generally upon the principle of giving a candidate credit for what he knows, rather than that of trying to ascertain of what he may be ignorant.

There is a wide choice of periods of general history, of which the latest—from 1789 to 1878—is at present the most popular. The special subjects are of two general sorts: the purely historical (as *The Age of Dante* or *Richard II*), and the political (as *International Relations*, *Representative Government*, or *Banking and Currency*).

During the years devoted to the History School, the student learns to pick his way through big books and little books, articles and lectures, gossip with fellow students and converse with specialists,—grasping the truth where he may find it and developing a sense of proportion and of selection. He is guided throughout by his tutor, in every case a competent man and often a distinguished specialist.

6. Honour School of Theology

Requirements

The degree of B.A. in Theology is open to all students without distinction as to creed. The degree of B.D., also offered by the University, is an advanced or post-graduate degree, and is discussed on page 113.

The subjects of the Final Examination are as follows:[1]

1. The Holy Scriptures, including the History, Religion and Literature of Israel from Moses to Christ, and the History, Theology and Literature of the New Testament. The books of the New Testament are studied in the Greek Text.
2. Dogmatic and Symbolic Theology.
3. Ecclesiastical History and the Fathers.
4. The Hebrew of the Old Testament.
5. The Philosophy of Religion.

   Of the foregoing five subjects all candidates are required to offer 1, together with either 2 or 3. All candidates who offer more than two of these five subjects will be required to offer 2.
6. Liturgies.
7. Sacred Criticism and the Archaeology of the Old and New Testaments.
8. English Ecclesiastical History to 1820, together with a prescribed special period to be read with original authorities.

These last three subjects may be offered only by candidates who offer three out of the first five subjects.

Any candidate who offers three of the first five subjects may offer in addition to or instead of any other of the above list of subjects a Special Subject selected from a prescribed list. A Special Subject is not necessary for the attainment of the highest Honours; but great weight will be attached to excellence in a Special Subject.

[1] The regulations for the Honour School of Theology are about to be altered. Reference should be made to the latest edition of the Examination Statutes. Under the new Regulations every candidate will be required to offer, as a minimum, Subject 1, and two of the Subjects 2, 3, 4, 5.

Explanatory Note

The Honour School of Theology of Oxford consists primarily of a very thorough study of historical Christianity. Beginning with the nomadic Hebrew tribes it traces the rise of national consciousness, the formation of the kingdom, the vicissitudes of the nation's history ending in the destruction of the small power by the expanding Babylonian Empire. It follows the experiences of the Jews during their centuries of dependence, their dreams of liberation, their high hopes when Alexander overthrew their ancient enemies and made all western Asia Greek, their bitter disappointment during the subsequent years when Seleucids and Ptolemies battled throughout Palestine for the possession of the country, the fierce Maccabean revolts, and the coming of the Romans. It follows throughout this study the development of religious ideals from the earliest animism of the Semites to the idealism of the Prophets, the influence of the more powerful civilizations with which they then came into contact, and the amalgamation of their religious beliefs with their national aspirations. With this as a background it requires a study of the life of Christ, and a critical examination of our several sources of information, in the effort to find out and understand the incidents of that life, His relation to the Jewish leaders, to those who accepted Him as the expected Messiah, and to the Roman authorities, and finally the story of His death and resurrection. It traces the rise of the Christian Church, the work of the Apostles, the origin of its institutions and the development of its doctrine. The course ends with the Council of Chalcedon in 451 when polity

and doctrine had been developed to the form which they maintained for centuries.

This is the heart of the School. Hebrew, Church History, Philosophy of Religion and any approved Special Subject may also be offered.

The special fitness of Oxford for this sort of training ought to be recognized. Theology has always been one of her most important Schools. Apart from advantages of prestige and influence, this means that every college has its Theology tutor. Furthermore, the two most important divisions of Theology are the two fields to which Oxford has always given most attention. Christianity comes to us from the Greek and Roman world; from the classical field in which Oxford holds a leading place. On the other hand, its creed carries one into the ultimate problems of philosophy; here again is Oxford's strength. Finally, the tutorial system is a most valuable method of instruction for the young theological student in the process of thinking out and developing his beliefs.

In addition to the University School of Theology, mention should be made of Mansfield College (Congregationalist), and Manchester College (undenominational), —both institutions for theological students and affiliated with the University.

7. Honour School of Oriental Studies

In the Honour School of Oriental Studies are grouped the examinations in Sanskrit, Arabic, Hebrew, Persian and Egyptian, leading to the degree of B.A. The candidate enrolled in this School must offer one of these five subjects. The examination in each subject includes

prescribed texts, the history of the literature and of the civilization or principal countries concerned, other closely affiliated languages, and a special subject. The details as to each subject do not admit of adequate summarization; students interested in this School should refer directly to the Examination Statutes published by the University.

8. Honour School of English Language and Literature

Requirements

The Final Examination in the Honour School of English Language and Literature includes papers in the following subjects, of which candidates are expected to offer nine:

1. Gothic and Germanic Philology.
2. Old English Philology.
3. Middle English Philology.
4. The History of the English Language, with special reference to the period since Chaucer.
5. (*a*) Old English texts.
   (*b*) Old English.
6. (*a*) Middle English texts.
   (*b*) Middle English.
7. Outlines of the History of the English Language, especially as exhibited in English Literature.
8. Shakespeare and Milton.
9. Old and Middle English Literature.
10. Chaucer and his contemporaries.
11. The fifteenth and sixteenth centuries.
12. The age of Shakespeare.
13. The seventeenth century.

14. The eighteenth century.
15. The nineteenth century.

Candidates may offer

Either (1) Papers 1–4, 5 (*a*), 6 (*a*), 8, and any two of Papers 9–15.

Or (2) Papers 5 (*b*), 6 (*b*), 7, 8, 10, 12, and any three of Papers 11, 13, 14, 15.

Or (3) Papers 4, 5 (*a*), 6 (*a*), 8, and any two of Papers 1–3, and any three of Papers 9–15.

In Papers 10–15, candidates will be expected to show such knowledge of the history, especially the Social History, of England, as is necessary for the profitable study of the authors and periods they offer.

Candidates may also offer a Special Subject, selected from a prescribed list or a dissertation on some subject in English Language or Literature approved by the Board of the Faculty of Mediaeval and Modern Languages and Literature. Neither Special Subject nor Dissertation is necessary for the attainment of the highest Honours.

Explanatory Note

The study of English at Oxford is remarkable for its breadth. The Honours course embraces a wide range from philology and linguistic study at one extreme, to historical and literary study at the other. The student who reads this School acquires not a training in some narrow aspect of the general subject, but rather a general introduction to whatever there is that is lasting in the literary accomplishment of the Anglo-Saxon race.

For such study, Oxford, with its precious store of tradition and memories, is in itself an inspiration and a challenge. No man, least of all an American, can go

there without feeling the longing to learn something of the precious things of which Oxford is the guardian, so many of which are our heritage, no less than England's. The study of English is concerned with what is perhaps the most important part of this heritage. It involves the study of the whole field of English Literature, with its living records of what men have done and thought and dreamed. At Oxford one has leisure for such reading, and something that is yet more rare, the personal guidance in it that is offered by the tutorial system.

For the advanced student, who has begun to specialize in English at an American university, there are special advantages: The Bodleian Library with its many wonderful treasures is available to him. There is also the Clarendon Press, with all the attendant industry of scholarly book-making and printing. Further, the home of the *New English Dictionary* is at Oxford. All these draw together a growing body of scholars interested in English; and their number is increased by the presence of men like Gilbert Murray and C. H. Firth, whose interests run over from their special fields of classics and history into English; of men of letters like Robert Bridges and John Masefield, who live near Oxford and take some part in the life of the university; and of other contemporary writers like Shaw and Chesterton, who come occasionally to Oxford as lecturers. These things all go to create an atmosphere which makes the student think of English as a living thing, real and broad as life itself.

For an American who elects English as an undergraduate in the university, the wisest course is to read for the Honour School, leading to the B.A. degree. Normally this can be completed in two years. In this work the

student receives the full benefit of the Oxford system, with its combination of individual effort on the part of the student and expert guidance and criticism by the tutor. Even for the student who comes to Oxford for advanced work, there is little danger of repeating in this School anything which he has really mastered; the tutor will take account of his previous accomplishment, and the range of subjects in the Final Examination is so broad as to ensure a profitable extension of his studies. Once the Final School has been completed, the advanced student may have time enough left to qualify for the B.Litt. at the end of his third year; and the training and experience of the two previous years will probably have saved him much of the wasted time and effort which accompany unguided research. Working for the D.Phil. can be recommended only to students who have taken the B.Litt. or who have had some good preliminary graduate school training.

9. Honour School of Modern Languages

Requirements

The Honour School of Modern Languages is divided into six parts, each part for practical purposes constituting a School; as follows: French, German, Italian, Spanish, Russian, and Mediaeval and Modern Greek. No candidate for the degree of B.A. in this School is required to offer more than one language.

Students of this School who have to take some form of Intermediate Examination commonly select for this purpose the French and German subjects of the Final Pass School (Group B (2) and (5)).

The Final Examination in each language embraces the following subjects:

1. The language as spoken and written at the present day; each candidate is required to show a competent knowledge of this, and special recognition is given for proficiency in the colloquial use of the language.
2. Prescribed works or portions of works written in the language.
3. The history of the language.
4. The history of its literature.
5. The history, especially the social history, of the corresponding country or countries of Europe.
6. A special subject of language or literature, selected by the student from prescribed lists; the special subject may be omitted by candidates who do not aim at a place in the first class.

Explanatory Note

The School of Modern Languages offers both practical and cultural attractions, especially to American students. A degree obtained in it will be counted as equivalent to two years' graduate study at most American universities. The work required involves a thorough knowledge of at least one Continental language; and affords to the student an aid to profitable travel and study of customs and conditions in the corresponding country or countries.

Recent events have naturally made French the most popular language in the School; and the teaching staff has been strengthened by the appointment of Dr. Gustave Rudler to the newly established Marshal Foch Professorship of French Literature. But good facilities are afforded also in German, Italian, Spanish, Russian and Greek. The work for the degree usually requires three years.

The School is not designed for beginners in the study of the language selected. In the more popular languages of the School the more important lectures and all the texts are in the language studied; indeed an ordinary acquaintance with the language is taken for granted. The work of the School includes the study of philology and the history of the language, the study of the literature and history of the countries concerned, and constant exercise in writing and speaking the language. For the special subject it is possible to choose a modern language other than that offered for the other parts of the Final Examination.

10. Honour School of Philosophy Politics and Economics

The subject of the recently established Honour School of Philosophy Politics and Economics is the study of the structure, and the philosophical, political, and economic principles, of modern society.

The Final Examination in this School includes:

1. Moral and Political Philosophy.
2. British Political and Constitutional History from 1760.
3. British Social and Economic History from 1760.
4. The History of Philosophy from Descartes.
5. Political Economy.
6. Prescribed books in any two of the following subjects:
   (*a*) Metaphysics and Moral Philosophy.
   (*b*) Political Philosophy.
   (*c*) Political Economy.
7. A further subject in Philosophy or Politics or Political Economy.

8. Unprepared Translation from French, German, and Italian authors. Every Candidate must satisfy the Examiners in two at least of these languages.

Candidates will be expected to show such knowledge of the contemporary history of Europe and America as is necessary for the proper study of subjects (2) and (3) specified above. The Examination is so arranged that Candidates may give special attention either to Philosophy or to Politics or to Political Economy.

B. Pass School

Candidates for the degree of B.A. in the Pass School must offer for examination three subjects selected from the following groups:

Group A. (Classical)
1. Two books, either both Greek, or one Greek and one Latin, one being some portion of a Greek philosophical work, and the other a portion of a Greek or Latin Historian.
2. The whole or some portions of Greek and Roman History.
3. The Hebrew Language.

Group B. (Modern)
1. Either English History, or general European History.
2. The French Language.
3. Either Political Theory and Institutions, or Economic History and Theory.
4. A branch of legal study.
5. The German Language.
6. English Literature.

Group C. (Science)
1. Mathematics.
2. The elements of Physics.
3. The elements of Chemistry.
4. The elements of Biology (Zoology and Botany).

Group D. (Theology) The elements of Religious Knowledge, including specified portions of the Old and New Testaments, one of the Creeds, with a portion of the Thirty-Nine Articles, a period of ecclesiastical history, and some apologetic treatise.

Group E. Military History.

One subject must be either A(1) or A(3), or B(2) or B(5); and, unless B(2) or B(5) be one, not more than two subjects may be taken from any one Group. The examinations in the three subjects may be passed in separate terms. The work in the Pass School is distinctly below the standard of that required in the Honour Schools.

C. Agriculture and Forestry

In preparation for the Final Examination in the School of Agriculture and Forestry (not an Honour School) undergraduates who are not exempt from the Intermediate Examination (see p. 59) commonly read for the Preliminary Examination connected with this School.

The Preliminary Examination covers:

1. The formation and properties of soil.
2. The principles of cultivation.
3. Fundamental economic conceptions connected with land, and the outlines of the historical development of Agriculture in Great Britain and Ireland in the 18th and 19th centuries.
4. The elements of Physics, Chemistry, and Biology in their bearings on Agriculture and Forestry.
5. Systematic Botany.

6. A portion of a French or German author, and unseen translations.

Candidates must satisfy the examiners in Subjects 1 and 6, and in two of the Subjects 2–5.

The Final Examination may be taken—

Either in Agriculture, including

1. The principles of farm management.
2. Estate management.
3. Economics of Agriculture.
4. The history of the development of Agriculture.

Candidates must offer the first and two other subjects.

Or in Forestry, including

1. The economics of Forestry and forest policy.
2. Silviculture.
3. Forest protection.
4. Forest utilization.
5. Forest mensuration.
6. Forest management.
7. Forest valuation and finance.

Candidates must offer all seven subjects.

CHAPTER VI

COURSES OF STUDY: ADVANCED OR POST-GRADUATE DEGREES

By L. A. Crosby, B.C.L., M.A., *Maine and Trinity, '13*

1. *The M.A. Degree.*

The M.A. degree at Oxford represents an advance above the B.A. degree only in the matter of standing. No further examinations or studies are required. The degree can be taken only by a holder of the B.A.; and by him not earlier than the 21st term from matriculation, and provided only he has kept his name upon the books of his college during that entire period and paid certain college and University dues and fees. The importance of the M.A. degree lies in the fact that only holders of that degree (and they only so long as they keep their name on the books of their colleges) are members of the general governing assembly of the University—Convocation.

2. *The "Research" Degrees—Letters, Science, and Philosophy.*

Until the present century Oxford had been frankly disinclined to encourage that form of post-graduate study generally identified as to origin with German universities and commonly described as "research". The established Oxonian B.A. system, combining undergraduate status with a measure of specialization, produced an ideal of

liberal education, culture, and sound scholarship, to which the narrowness of the intense specialization and minute labor of the German Ph.D. was repellent.

But some years ago this University also yielded to the supposed demands of a scientific and professional age, and took steps toward the creation of a graduate school, in the American sense of the term, by establishing two "research" degrees—that of Bachelor of Letters and that of Bachelor of Science (Science being taken to include Mathematics and Natural Science).

It should not be supposed, however, that this led at Oxford to the growth of a large and zealous body of "researchers", assembled from the ends of the earth, and working in permanently organized seminars and classes such as may be found at Harvard or Columbia. On the contrary, there was no hard and fast line where technically undergraduate work ended and strictly graduate work began. There was and is comparatively little organized graduate teaching or instruction, but rather (by an extension of the tutorial system) direct personal guidance of the student by a professor. There are lectures and a few small groups in the nature of seminars—but these are informal rather than permanent organizations.

Oxford has never espoused method as method. In graduate work, her attitude is that rich fields of material are available in the Bodleian Library, the Taylor Institution, the Museums, etc.; professors, readers, lecturers and tutors, who can speak with authority, who are themselves engaged in research, are ready to assist and inspire new students by guidance and example; and the student himself (particularly the graduate student)

may fairly be expected to contribute the necessary initiative and energy.

It was characteristic of Oxford in establishing its first research degrees (and in accord with its historical practice that a doctorate in any subject must be preceded by a baccalaureate in that subject) that these degrees were given a baccalaureate title. This is far from implying—as similar titles elsewhere often imply—that the work is of a second-rate or undergraduate standard. On the contrary, the work for both degrees is post-graduate research work of a high standard, though probably slightly less exhaustive than that required for a Ph.D. in the best American universities.

The B.Litt. and B.Sc. are open to all Oxford B.A. men and to other students who are at least 21 years of age, and who "can give satisfactory evidence of having received a good general education" and of being well fitted to pursue the special study or research on which they propose to enter. Rhodes Scholars or other foreign students who have taken a bachelor's degree at some American or foreign university of good reputation will generally be able to secure permission to work for these degrees. The credentials to be presented include: A certificate of age; a certificate of degree or degrees already taken, accompanied by a catalogue or register of the university; a detailed statement of work done or published as a result of special studies; a statement of the subject and nature of the proposed course of special study or research; and evidence of fitness to enter thereupon, such as letters of recommendation from former professors and instructors.

Once admitted as a candidate, the student's work will

ordinarily be under the direction of one or more Supervisors, one of whom is usually a professor, appointed by the Board of Faculty concerned. The duty of the Supervisors is to direct and superintend the work of the student, but not to give him systematic instruction.

The residence requirements are not severe: an Oxford B.A. is not required to put in any further residence; and other students must reside at the University only a minimum of six terms (*i. e.* about half the time of two calendar years).

Upon completion of work, the student applies to the Board for a certificate of merit, accompanying his application by copies of his dissertation. Examiners appointed by the Board consider the dissertation, and examine the student publicly in its subject and in matters relevant to his course of study or research. Upon their favorable report, approved by the Board (which approval may be conditioned upon the publication of the dissertation or some portion of it) the student is entitled to receive the degree of B.Litt. or B.Sc., as the case may be.

Persons who have received the B.Litt. or the B.Sc. may, after reaching the 20th term from their matriculation, supplicate for the degree of Doctor of Letters (D.Litt.) or Doctor of Science (D.Sc.), as the case may be. Oxford M.A.'s who have entered upon the 30th term from their matriculation are also eligible to supplicate for either of these degrees. The candidate must offer a "published paper or book, containing an original contribution to the advancement of learning or science", and one year must elapse between the publication of such paper or book and its submission in support of his application for the degree. The material submitted is

considered by the Board of Faculty concerned, and if approved, the applicant is entitled to the degree of D.Litt. or D.Sc., as the case may be. There are corresponding requirements in the Faculties of Law and of Medicine for the corresponding degrees of D.C.L. and D.M. (see pages 112 and 113)

Doctorate of Philosophy

Until 1918 no doctorate was obtainable at Oxford until approximately seven years from matriculation, and even then only if the student had previously proceeded to a baccalaureate. But in that year a new Doctorate of Philosophy (D.Phil.) was established. This new degree embodies substantially the features and requirements commonly associated with the Ph.D. degree of American universities. It is a research degree for a graduate student, who comes to the University as such, and pursues his subject of research for from two to three calendar years, finally offering for the degree a dissertation actually published or accepted for publication, and being examined on its subject and matters relevant thereto.

The importance of this new degree to the University and to American and other foreign students cannot be over emphasized. It at last makes possible at Oxford—not graduate research work, for that was possible before—but the attainment within a reasonable length of time of a title of recognition for such work which will be understood and accepted in the United States. The change should quickly lead to the presence of more research students at the University, and the strengthening of its graduate school.

For the purposes of this degree, the University has created the status of Advanced Student; and only such students are permitted to supplicate for the D.Phil. The following persons may be admitted to the status of Advanced Student:

1. Members of the University:

(*a*) Who have been placed in the first or second class in a Final Honour School;

(*b*) Who have received a certificate entitling them to supplicate for the degree of B.Litt. or B.Sc.;

(*c*) Who have been placed in the first class in Honour Moderations or Honour Mathematical Moderations and who have passed all necessary examinations for the B.A.;

(*d*) Who have received the degree of B.A. or M.A., and who satisfy the Committee for Advanced Studies of their fitness to receive the status of Advanced Student.

2. Students from other universities, who satisfy the following conditions:

(*a*) They must be not less than 22 years of age;

(*b*) They must have obtained a degree at a university, such degree and university being approved by the Committee for Advanced Studies. (It may be assumed that the ordinary degrees of any American university of good standing will be accepted.);

(*c*) They must have pursued a course of study at one or more universities so approved, extending over four years at least;

(*d*) They must have produced evidence, to the satisfaction of the Committee, of fitness to engage in research.

(This evidence should ordinarily take the form of testimonials from professors familiar with the applicant's work.)

The applicant must also state the subject and nature of his proposed course of study or research. His application approved, he at once takes up the pursuit of his study or research under the general direction of the Board of Faculty to which his subject belongs, and under the immediate direction of Supervisors appointed by that Board. The Supervisors will direct and superintend the work of the student, but are not expected to give him systematic instruction. The amount of assistance given will depend partly on the needs of the student, and still more on the nature of the subject of his research. Where the research is carried on in some branch of Natural Science, the student will be working in a laboratory, under the eye of the Supervisor, with whom he will be in daily intercourse. On the literary side, too, there are subjects such as Palaeography and Papyrology, in which the student would probably work in constant touch with his Supervisor. Where, again, there are sufficient students in a subject to permit of the formation of a seminar, that will be done. In many cases, both the Supervisor and the student may find that all that is necessary and desirable is for the Supervisor to direct the student to the best sources of information, and to advise him on important matters. In Modern History and English Literature, courses of lectures for advanced students have been organized.

The Advanced Student will ordinarily be required to spend at least three academic years on his course of research work. (In the case of certain Oxford B.A. men,

or those entitled to the B.Litt. or B.Sc., this requirement is reduced to five terms.) But the entire three years need not be spent actually at Oxford; the actual residence required is only six terms, and the remainder of the course may be pursued elsewhere upon permission from the Committee for Advanced Studies. Furthermore, the Board may permit the period of three academic years to be reduced to two, if the student has done satisfactory research work at his previous university.

The substantial conditions for the D.Phil. are:

1. A dissertation which shall be of such a character as to be deemed by the examiners appointed by the Board to constitute "an original contribution to knowledge set forth in such a manner as to be fit for publication *in extenso*"; such dissertation shall have been actually published or accepted for publication before the degree can be taken.
2. A *viva voce* examination in the subject of the dissertation, and a written and *viva voce* examination in matters relevant to that subject. (In the Faculties of Medicine and Natural Science, the written examination is discretionary with the Board of the Faculty concerned.)

The new doctorate is designed only for those fully qualified for research; the work required must be of a high order, and presented in literary form.

An important feature of the degree is the provision for giving credit for research work done elsewhere. It may be hoped that reciprocal recognition may be given by American universities to work done at Oxford.

The advantages of Oxford for the research student need not be dwelt upon. The University teaching staff includes men of leading position in their respective fields.

The University libraries, museums and institutions contain abundant and rich materials, such as are scarcely to be found in the younger universities of America and the British Dominions. The Bodleian Library—the largest university library in the world—is especially rich in manuscripts and other materials covering mediaeval and modern history, both English and European, and English literature. The Taylorian Library contains an exceptional collection covering the literature and philology of the modern European languages. Brief descriptions of these and other libraries, museums and institutions of the University are contained in Appendix A. Furthermore, the student is within easy reach of the British Museum in London, and not far from the resources of Paris and other Continental libraries.

3. *Degrees in Law,—B.C.L. and D.C.L.*

The degree of Bachelor of Civil Law (B.C.L.) is a post-graduate degree of high standing in the University; and is perhaps the best general degree in law in the British Empire. It is open to holders of the Oxford B.A., and to persons above the age of 21 who have obtained a degree in Arts, Philosophy, Science or Law in some other university and who have satisfied the Board of the Faculty of Law that they will be qualified to pursue an advanced course of legal study. The minimum residence requirement is two years. The examination may be generally described as an extension and intensification of the B.A. in Jurisprudence. The written papers are followed by a *viva voce*. The subjects of examination include: Jurisprudence and Theory of Legislation; Roman Law, including the law of the Institutes and a Special

Subject selected from the Digest; English Law, including Real and Personal Property, Contracts, Torts, Criminal Law, Procedure of the High Court, Equity (with special reference to Trusts and Partnership), and one special subject selected from a prescribed list; International Law, Public or Private; Roman-Dutch Law (optional).

The B.C.L. examination is considered one of the most difficult in the University. It covers a wider range of subjects than is ordinarily studied in an American law school. For example, considerable attention is paid to Roman law; candidates must have a fair knowledge of Latin, and an ability to read the works of French and German jurists in the original is of material assistance in preparing for examinations. While some lectures are given, practically all the work must be done by the student under the guidance of his tutor and without formal instruction. The case system of instruction, so prevalent in America, is not in use at Oxford; although students are required to read and know a very large number of cases.

American students who have previously studied but little law have found it wiser to begin their studies at Oxford with the B.A. in Jurisprudence, rather than with the B.C.L. If one is ambitious and willing to give up terms and vacations for three years to close and persistent work he can take the B.A. in two years and follow it with the B.C.L. at the end of the third year. This programme, although exacting, has been carried out by a number of Rhodes Scholars, both American and Colonial.

Americans who have not been to Oxford have been known to question the practical value of law studies pursued there with a view to practice in the United

States. There should be no uneasiness on this point. The law studied is chiefly English common law and equity—the principles of which are the same in both jurisdictions. The B.C.L. covers in English law substantially the field covered in American law schools; and the Oxford standard of work is at least as high. Furthermore, local state authorities in America usually credit time spent at Oxford toward the qualifications necessary for bar examinations. In short, the Oxford B.C.L. graduate will not find himself at a disadvantage as a practising lawyer in the United States. This is established by the experience of American Rhodes Scholars now practising successfully at home without having attended an American law school either before or after their Oxford course.

The degree of Doctor of Civil Law (D.C.L.) may be obtained by any person who has taken the B.C.L. and has thereafter pursued the study of Civil Law for five years from the date of that degree. The candidate must submit a dissertation upon a subject previously approved by the Regius Professor of Civil Law; or a book, treating in a scientific manner of a legal subject, already printed and published, of which he is the author.

4. *Degrees in Medicine,—B.M.* (*B.Ch.*), *M.Ch.*, *D.M.*

The degree of Bachelor of Medicine (with which is always granted that of Bachelor of Surgery) can be obtained only by persons who have previously received the Oxford B.A., and who have passed certain examinations, including:

1. A First Examination, covering Organic Chemistry, Human Anatomy, and Human Physiology.

2. A Second Examination, including Medicine, Surgery, Midwifery, Pathology, Forensic Medicine and Public Health, Materia Medica and Pharmacology.

Examinations are written, *viva voce*, and practical. No candidate is admitted to the Second Examination until at least the 18th term from matriculation. The ordinary time taken for the B.M. is six or seven years, during which the student will generally have taken the B.A. in the School of Natural Science. This degree, for reasons of time if for no other difficulties, is beyond the reach of Rhodes Scholars within the three years for which their scholarships run.

The degree of Master of Surgery (M.Ch.) is obtainable by a Bachelor of Surgery who has attained the 21st term from matriculation, on passing an examination in the practice of Surgery, Surgical Anatomy, Surgical Pathology, and Surgical Operations.

The degree of Doctor of Medicine (D.M.) may be applied for by candidates who hold the degree of B.M. and who have entered upon their 30th term from matriculation, upon presentation of a dissertation on a subject connected with the Science or Practice of Medicine, and including the history and literature of the subject treated. Under certain circumstances a book recently published may be accepted instead of a dissertation.

5. *Degrees in Theology (Divinity),—B.D., D.D.*

The following persons are eligible for the degree of Bachelor of Divinity:

1. A person holding the Oxford degree of Master of Arts (other than a degree *honoris causa*), provided:

(*a*) he shall have passed the qualifying examination; and

(*b*) he shall have obtained from the Board of the Faculty of Theology a certificate that he has presented a thesis of sufficient merit to entitle him to supplicate for the degree.

2. A person not under the age of 21, who has been or is qualified to be matriculated in the University, and who is a graduate of some other university, and deemed by the Board to be well qualified to pursue a course of study in Christian Theology, may become a candidate for the degree of Bachelor of Divinity, and may be admitted to the qualifying examination not earlier than the sixth (or ninth, in the case of Foreign, Colonial and certain other students) term from matriculation. After keeping statutory residence in the University for six terms, such a person may supplicate for the degree, provided:

(*a*) he shall have passed the qualifying examination

(*b*) he shall have obtained certificates from the Board that he has occupied himself for five terms at least after his admission in the study of Christian Theology under the supervision of the Board; and that he has presented a thesis of sufficient merit to entitle him to supplicate for the degree; and

(*c*) he shall have attained the age of twenty-six years.

The qualifying examination includes papers in the following subjects, all of which must be taken by the candidate: The Old Testament, Apocrypha, the New Testament; translations from at least two of the following languages: Hebrew, Greek, Latin; Church History; Christian Ethics, Philosophy of Religion, Comparative Religion and Christian Doctrine. The thesis must be upon some subject of Christian Theology approved by the Board.

Generally speaking, the degree of Doctor of Divinity is open only to (1) Masters of Arts of the University who hold the degree of Bachelor of Divinity and who have attained their 42nd term from matriculation (in the case of persons whose degree of Master of Arts was conferred by Convocation, to such of them as have attained the 21st term from admission to that degree); (2) to persons admitted to the degree of Bachelor of Divinity as graduates of another University provided they have attained the age of 33 years. An application for the degree of Doctor of Divinity must be accompanied by a published work or a thesis dealing with some subject or subjects of Christian Theology and containing an original contribution to the study thereof. A candidate is subject to examination upon the subjects of his published work or thesis.

6. *Degrees in Music,—B.Mus. and D.Mus.*

The degree of Bachelor of Music (B.Mus.) is open to candidates who have passed Responsions or the special preliminary examination for students in Music (or who are exempt from either of these), provided they shall have passed the prescribed examinations for the degree, shall have composed a musical exercise approved by the examiners, and shall have either been admitted to the degree of B.A. or passed certain examinations in the Pass School and have pursued for two years a course of study at Oxford or at some Academy or College approved by the Board of Studies for Music. The preliminary examination consists of any three subjects of Responsions, including two languages other than English. The examinations for the degree include:

1. A First Examination in Harmony and Counterpoint in not more than four parts.
2. A Second Examination covering Harmony and Counterpoint in five parts, the history of the art of music, playing at sight from full score, instrumentation, original composition, including fugue in not more than four parts, and certain standard works.

The musical exercise may not be submitted until the ninth term from matriculation; but it should be noted that residence is not a requisite for eligibility for the degree. The musical exercise should be a vocal work of not more than four movements including a five-part chorus, a song or duet, an unaccompanied vocal quartet, and a five-part choral fugue.

The degree of Doctor of Music is open to the holder of the B.Mus. who shall have received that degree at least three years previously; and to holders of the degree of M.A. who have entered upon their 30th term from matriculation. Candidates are examined in composition, orchestration and allied subjects, general musical history, and detailed analysis of certain prescribed compositions. Each candidate must submit an original musical composition which must be either (1) an extended work for solo voices, chorus and full orchestra; a symphony for full orchestra; or a symphonic poem, concerto, variations or suite, for full orchestra; or (2) an extended chamber-work for at least three instruments, a sonata for not less than two instruments, song cycle, or an extended work for unaccompanied voices in not less than five parts; provided that if one of this second alternative set is chosen, there must also be offered an overture or fantasia for full orchestra.

CHAPTER VII

THE COLLEGES OF OXFORD; THEIR HISTORY AND CHARACTERISTICS

By Joseph Wells, M.A., *Warden of Wadham College*

The distinguishing feature of Oxford and Cambridge, as contrasted with other universities, is that they are still universities of colleges. These institutions were once widespread; the causes that have led to their survival in the old English universities do not concern us here, nor the question whether their influence on the University has been for its good or not. What is certain is that the choice of a college is a material factor in a man's Oxford life, and that in his college will be centred the larger part of his university interest.

The distinctive marks of all Oxford colleges are that they are societies founded for purposes of education, that they have endowments to render this easy, that they are self-governing, and that their members live a common life, largely—though not entirely—within the walls of one building. Hence the history of one college is in many respects the history of all; but they all have from time to time developed special features, and it has been the good fortune of Oxford that none of its colleges has ever so developed as to secure a preponderating position, and that none of them is so small that it has

not been able to contribute materially to the history and the activities of the University.

Three colleges in Oxford claim priority of date and they all have grounds for their claim. University College heads the official list; and undoubtedly the oldest college endowment belongs to it, for it was in 1249 that William of Durham lent money for the support of "ten or more" students of theology. But this was for 30 years a mere trust in the hands of the University, and the College did not receive its statutes until 1280. Balliol's claim to priority is that it has occupied its present site for a longer period than any other Oxford college. But the essence of a college is self-government, and by this test there is no doubt that the pride of first place must be assigned to Merton. Walter de Merton, Bishop of Rochester and Chancellor to the great Edward I, was one of those ecclesiastical statesmen to whom England owes so much. He saw that there was a danger that the best students in the universities, which were rapidly rising to power, might be attracted by the orders of the Preaching Friars, the Franciscans and the Dominicans, and so be lost to the Secular Clergy. Such a loss would have been most serious, for the Secular Clergy in Mediaeval England furnished the whole of what would now be called "the professional class". To prevent this absorption he devoted his revenues to founding an institution which in wealth and dignity should rival the great friaries which had already been built in Oxford. It was a condition in his statutes from the first that his students should never be members of the Regular Clergy. By 1274 his scheme was complete, and Merton College for nearly 600 years was governed by the statutes

— *Photograph by Henry Taunt, Oxford*

MERTON COLLEGE LIBRARY

"The finest example of a mediæval library in England"

that he drew up. And his example was soon followed, *e. g.* in Peterhouse at Cambridge and in the next half century by three colleges at Oxford, Exeter (1314), Oriel (1327) and Queen's (1340), all founded like Merton by ecclesiastics. The endowments of University College and of Balliol were also regulated by statutes drawn up on the model of Merton. Hence Walter de Merton is well described on his monument in his Cathedral of Rochester, as the founder "*exemplo omnium quotquot extant collegiorum*".

By a happy chance Merton as the "type" college has preserved its original buildings almost entirely; the Chapel is a beautiful specimen of Edwardian Gothic, the Hall, though ruined by "restoration", has still a wonderful thirteenth century door, the same Treasury has from the first sheltered Merton's unique series of accounts, and even the living rooms of the "Mob Quad" all belong to the fourteenth century. The Library especially, which was built about a century after the Founder's death, is the finest example of a mediaeval Library in England.

Merton remained "the college" for 100 years, and when it was eclipsed in magnificence by William of Wykeham's College of St. Mary of Winchester (1386), the nickname "New College", given to his foundation was evidence that no previous one could rival Merton. As a proof that Walter de Merton had not planned in vain may be mentioned the fact that, between 1294 and 1366, six of the seven Archbishops of Canterbury were Merton men. The Archbishop of Canterbury is still "the first subject", not of royal blood, in England; and in the fourteenth century he was even more important. But the names of

Merton's archbishops are forgotten, while that of their contemporary, John Wycliffe is a household word; that he was a Fellow of Merton, there is good evidence, though the fact is not quite certain.

Of the other five colleges which have been grouped with Merton, there is little to say during this period. It is a curious coincidence, though only a coincidence, that two, Exeter and Oriel, were founded in the short and troubled reign of Edward II, and that two colleges also were founded (Trinity and St. John's), in the even shorter reign of Mary. Exeter was especially a foundation for men from the western counties, Balliol had from the first a connection with Scotland, and Queen's with Northwest England. There was nothing unusual in these local connections; in the fourteenth century these were the rule; what is interesting is that, unlike most other colleges, all these three have in varying degrees preserved their local connection; this is especially true of Queen's College.

Closely connected with Queen's College, and of even greater age, is the dependent foundation of St. Edmund Hall, the only surviving example of a system of University life older than the college foundations. The halls were originally independent self-governing bodies, but gradually the authority of the Chancellor was extended over them. Queen's, however, acquired in 1559 and has succeeded in keeping, the right to nominate the head of St. Edmund Hall. The Hall is said to derive its name from St. Edmund, Archbishop of Canterbury in the reign of Henry III; but the earliest Principals on record held office in the early years of the fourteenth century, and no part of its picturesque buildings dates earlier than 1450.

The later Middle Ages in England, *i.e.*, the fourteenth and the fifteenth centuries, were comparatively barren of great men; but no one can refuse this name to Edward the Black Prince and Henry V, who are said to have been at Queen's College (of Henry V this is probably true), or to John Wycliffe who, whatever his connection with Merton, was certainly Master of Balliol, though only for about one year. As the opponent of Papal authority and as the first to appeal in religious matters to the people, he is the forerunner of a new era. Certainly Oxford, though not Balliol, was the centre from which went forth his "Poor Preachers", and which furnished him with helpers in his translation of the Bible. It was Oriel College which was the centre of the Wycliffite Movement; the suppression of which required the whole power of Archbishop Arundel, reinforced by royal authority.

The anti-Wycliffite reaction was the origin of the next two colleges to be founded, New College (1386) and Lincoln (1429). Both were intended to train a learned clergy to defend the Church and to supply her with ministers. Of these, New College is the more famous. Its founder, William of Wykeham, had been one of the leaders of the Parliamentary opposition to Edward III, and alike as a statesman and as one of the greatest of English architects deserves to be remembered. But his Oxford college is his real memorial; by him it was connected with Winchester College, the "oldest English public school", and by its magnificence and its elaborate arrangements for teaching within its own walls, it marked the triumph of the college system. Wykeham's work was on such a scale that the larger part of the New College buildings date back to his own day; Chapel, Hall,

Cloisters, Quad, all remain to show how adequately he planned and how skilfully he built.

Lincoln was a much humbler institution. Its founder, Richard Fleming, had been a follower of Wycliffe, but, alarmed by the excesses of his party, he devoted himself at the end of his life, when Bishop of Lincoln, to checking the heresy he had once supported. It is a curious irony of Providence that the most famous member of his "little college" should have been John Wesley, the Wycliffe of the eighteenth century.

Three other colleges belong to this period, All Souls (1438) founded to commemorate those who fell in the great French Wars of Henry V and Henry VI; Magdalen (1458) the most perfect in buildings and surroundings of all Oxford colleges; and Brasenose (1509). This last may be said to have been in some ways the college most consistent to type in Oxford. Founded on somewhat old-fashioned lines, it has always maintained educationally a connection with the English landed gentry, especially those of Lancashire and Cheshire. Its worthies have been men, not of genius, but of that solid type which England has always loved: Nowell, the compiler of the Anglican Catechism; Burton, author of the Anatomy of Melancholy; Barham, the witty poet of the Ingoldsby Legends; and last but not least, Lord Haig of Bemerside, the victor of 1918. Foxe the Martyrologist and Robertson of Brighton may or may not be said to show the same type. Certainly Walter Pater did not, and yet his devotion to the Hellenic ideal found satisfaction in one side at all events of the life of his college—its athletic tradition. Brasenose grit and staying power have made a new development in Pater's younger contemporary, Sir Arthur

—*Photograph by Henry Taunt, Oxford*

THE RADCLIFFE AND ST. MARY'S SPIRE FROM BRASENOSE OLD QUAD

Evans, who, combining as he does the daring explorer and the brilliant scholar, stands in the very first rank among those who have rediscovered in our own day the Ancient East. His "Minoans" have done even more to revolutionize Ancient History than Schliemann's diggings at Troy and Mycenae.

All Souls need not long concern us. It has developed on lines different from those of any other Oxford college, and is peculiar in that (except for four Bible-clerkships held by undergraduates) it is a college of fellows only. It has been called "a place of education that does not educate", but this is the view of narrow prejudice. It has played in the past, and still plays, a great part in Oxford life, and by its magnificent Library and by its lavish endowment of Law teachers, it has made possible the Oxford Law School, which finds its natural centre in the lecture rooms of All Souls. It is fitting that Blackstone should be among the most prominent of All Souls worthies; his Commentaries, once so dear to the American heart, if Burke may be trusted, were delivered as professorial lectures there. A less familiar side of All Souls learning is that of Science and Medicine; in our own day the College has dropped its connection with these, but the names of Linacre, of Thomas Sydenham and of Sir Christopher Wren rank high in their respective branches of Science.

But to return to the fifteenth century. Magdalen marks the transition from Mediaeval to Renaissance Oxford and has from its beginning taken the first place in beauty, both in buildings and in surroundings. "The most noble and rich structure in the learned world", as Anthony Wood calls it, is known the whole world over for its splendid

tower, and its other buildings agree worthily with this. Half of them date from the fifteenth century, and the good genius of the College saw to it that the additions of the eighteenth and the nineteenth centuries carried on the tradition of perfection.

In the very first generation of its existence, Magdalen was the centre of that distinguished circle of scholars which Erasmus found so delightful, though the most famous of them, Sir Thomas More, belonged to St. Mary's Hall, and so to Oriel. John Colet of Magdalen especially was the leader in that Oxford movement, so delightfully chronicled in Mr. Seebohm's book, which sought to "reform" the Church by sound learning.

The same college trained the two most munificent of Renaissance founders, Foxe and Wolsey, whose colleges, Corpus Christi and Christ Church, were from the beginning homes of the "New Learning". Corpus was the first college in England where Greek teaching was definitely endowed, and it has remained ever since a special home of scholars. Perhaps what especially distinguishes Bishop Foxe's foundation is the well-marked character for learning which it has always retained. Corpus passed through the dark days of the eighteenth century with much less discredit than most Oxford colleges, and to-day, deliberately choosing to remain the smallest of Oxford foundations, it has probably the highest average standard intellectually for its undergraduates; it aims also at maintaining that close college feeling which allows none within its walls to be outsiders and insists that every man should know every other and make the best of him. Of the two Oxford movements with which it is especially connected, more will be said later.

Cardinal Wolsey's name is certainly the most magnificent on the roll of Oxford's Founders, and his college, though robbed of its name "Cardinal College", and of some of its endowments, by its second "founder", Henry VIII, has from the first been in the front rank of Oxford institutions, and often for considerable periods "first and the rest nowhere". Of Wolsey's work the great Dining Hall survives to typify the good old Oxford tradition of the close connection of body and mind, and of the need of sound food for both. The worthies of Christ Church whose portraits make its Hall Oxford's best picture-gallery will be mentioned in their places later.

The Reformation proper was a Cambridge movement, and Oxford produced hardly any reformers of the first rank; but William Tyndall of Magdalen Hall (now incorporated in Hertford College) must at least be mentioned, for to his scholarship and command of the best Tudor English the Authorized Version of the Bible owes more than to any other translator. He was a martyr as well as a confessor. But Oxford probably gave more of its sons as martyrs to the Roman Faith, than to the Reformation; a notable example is the Jesuit, Edmund Campion of St. John's.

The Reformation movement robbed Oxford of some of its colleges, *i. e.*, those which had been held by the Regular Clergy. Two of these, however—Durham (1286) and St. Bernard's (1437)—were refounded at once in the reign of Mary, as Trinity (1554) and St. John's (1555), respectively. Both of these owed their restoration to wealthy citizens of London, men devoted to the old form of the Faith, but Englishmen before they were Romanists, and prepared to benefit their country's

Church even if they thought it had strayed into heresy.

Trinity has never been identified with any great Oxford movement; yet probably few Oxford colleges have produced so many famous men. Perhaps its connection with America may especially be noted. In Calvert it claims a founder of one of the 13 original States (Maryland); in William Pitt, "the great commoner", the man who won America for the English-speaking peoples; in, Lord North, the man who threw half of the great conquest away; and in Lord Bryce, the expounder of the American Constitution and political institutions, and England's well-loved ambassador.

Under Henry VIII and Edward VI Oxford seemed likely to perish. Under Elizabeth scholarship revived somewhat, thanks to the liberality of men like Bodley, who was lecturer in Greek at Merton College for years before he went out to serve his Queen as ambassador and returned to found the greatest university library in the world. The Anglican tradition was established with learning and eloquence by Bishop Jewel of Corpus and still more by his great pupil, Richard Hooker, England's most famous divine. Last but not least Christ Church was the home of Richard Hakluyt, whose loving care has preserved the memories of the Elizabethan adventurers, and who taught geography himself in Oxford as well as wrote of those who extended its limits. Christ Church also sent forth Sir Humphry Gilbert, the martyr among English colony founders, while his more fortunate half-brother, Sir Walter Raleigh, was educated at Oriel. Perhaps it was through this connection that he made the acquaintance of Harriot, the historian of his colony of Virginia, so unfortunate for the moment, so

rich ultimately in glorious results. Oxford did not retain so close a connection with the New World in the seventeenth century, but, besides Calvert already mentioned, Penn of Christ Church, John Locke of Christ Church, and Oglethorpe of Corpus will ever be remembered in America as founders in whole or in part, of Pennsylvania, Carolina and Georgia respectively. And it is not unnatural to mention in this same connection, George Grenville of Christ Church, whose ill-judged Stamp Act began the trouble which under Lord North became fatally aggravated; and Cecil Rhodes of Oriel who devoted his energies during life and his fortune after death to drawing closer the ties between the two great branches of the English-speaking race, because he saw in it an instrument for the promotion of peace and the improvement of the world.

The transition in Oxford from the Reformation period to the seventeenth century is marked by the foundation of two colleges, Jesus (1571) and Wadham (1610). The first was founded by a Welshman and has always been closely identified with the Principality. The second is in a real sense the youngest Oxford college, for of those that rank below it in age, Pembroke (1624), Worcester (1714) and Hertford (1874) are refoundations of old Halls, and Keble (1870) lacks that self-government which, it must be said again, is of the essence of an Oxford college.

The revival at the end of the sixteenth century filled to overflowing the old buildings, and with many colleges led to reconstruction on a greater scale; the period from 1600 to 1640 probably saw more building in Oxford than any other period of similar length before the great expansion in the last quarter of the nineteenth century. In the

buildings of this period the old Gothic style was still preserved, though Cambridge and London had already abandoned it for the classical style of Italy. Of this late Gothic, so characteristically English, by far the best example is the buildings of Wadham, admittedly among the most beautiful in Oxford and unique in the fact that they have been left unaltered for 300 years. And yet it was from Wadham that the genius of Sir Christopher Wren was produced, which finally drove out the old style, and made the new triumph, in Oxford as well as in London. Wadham has been peculiarly influential in Oxford architecture, for its buildings have inspired its scholar and fellow, Sir Thomas Jackson, still happily living and working, in his designs for buildings for the University and for almost half the colleges during the last half century.

The revived University had probably more students between 1600 and 1640 than at any other period, precedent or subsequent, until our own day after the Great War. And it was this restored Oxford which assumed a definite character which exercised a marked effect on English history, and which has been changed only in our own day, if it has been really changed at all.

The determining genius in this change was William Laud, who came up to St. John's as scholar in 1590, became its President in 1611, and who left it to rise to the highest rank in the English Church as Archbishop of Canterbury. He made Oxford learned, well ordered, better equipped with professors and buildings, but he also established finally that connection with "Church and King", which lost it the sympathy of half the nation and secured the enthusiastic devotion of the other half.

—*Photograph by Henry Taunt, Oxford*

GARDEN FRONT OF ST. JOHN'S

"Perhaps the most lovely thing in Oxford"

Under direct royal patronage, Laud built the second quadrangle of St. John's, with its garden front, "perhaps", as Andrew Lang says, "the most lovely thing in Oxford". St. John's long retained the cavalier tradition, perhaps it retains it still, and certainly the old toast quoted above is still drunk at all its gatherings; but the nineteenth century abolished most of the Laudian statutes, and probably even in his own college, the direct tradition has passed away.

In the seventeenth century, however, it made Oxford the Royalist capital of England. From 1642 onwards Charles at Oxford faced the Parliament at London; the King himself had his quarters at Christ Church, Queen Henrietta Maria lived at Merton, and the colleges were largely given over to the courtiers—and their wives. Of the King's supporters perhaps it is only necessary to mention Prince Rupert, who was at St. John's, Edward Hyde, afterwards Earl of Clarendon, the first great English historian, who was at Magdalen Hall, and Jeremy Taylor, most eloquent of English preachers, whom Laud, by a not very creditable job, brought from Cambridge to be a fellow of All Souls. But though the bulk of the University was Royalist, it is interesting to note that all the great leaders on the other side, except the greatest of them all, Cromwell, were Oxford men. "King" Pym was at Broadgates Hall, which became Pembroke College soon after he had left it, Hampden was at Magdalen, Sir John Eliot and Sir Harry Vane, the martyrs of the Parliament under Charles I and Charles II, were at Exeter and Magdalen Hall respectively, the great scholar and lawyer Selden was at Hart Hall, which is merged in Hertford College, and Robert Blake, the greatest English Admiral

after Nelson, was at Wadham. And Oxford produced too some of the best known Puritan controversialists, Prynne of Oriel, who paid for the success of his Histriomastix by the loss of his ears, and John Owen, most prolific of preachers, who was for a time installed in the Deanery at Christ Church.

When the Parliament had triumphed, Oxford for a short time was the centre of the scientific movement, which led to the foundation of the Royal Society in 1662. The greatest name in Oxford Science in the seventeenth century is that of a Cambridge man, William Harvey, the discoverer of the circulation of the blood, who was intruded by Charles I into the place of the Puritan Warden of Merton. But the movement in Oxford centred round another "intruded" Warden, John Wilkins, Oliver Cromwell's brother-in-law, who ruled at Wadham (1649–1658) and gathered round him the young scientific men of the day. Evelyn, the Diarist, who was himself at Balliol, describes his visit to the Wadham "lodgings", and how he met there "that prodigious young scholar, Mr. Christopher Wren", who migrated to All Souls in 1653 after four years at Wadham, but who returned later to his old college and resided there for some time as Savilian Professor first of Astronomy, then of Geometry. It has been said of him that he would have been the greatest of English mathematicians after Newton, had he not preferred to be the greatest of English architects. The Royal Society, incorporated in 1662, recognizes Wadham as "its cradle". Many other Oxford men took part in this scientific movement; probably the only one generally known is Robert Boyle of Christ Church, quaintly described in his epitaph as "Father of Chemistry and brother of the Earl of Cork".

Even from a wordly point of view the triumph of the Restoration was a mixed blessing to Oxford. King James II, in his zeal for the Roman Church, trampled on all traditions and statutes in his endeavour to force his co-religionists into the University. Magdalen College especially suffered from his arbitrary acts. Because they refused to act illegally and accept his nominee as president, the President-elect of Magdalen, the fellows and the demies (*i.e.*, scholars) were turned out; fortunately for them the King's bigotry had by this time so stirred England that doctrines of Divine Right no longer availed to save him. The President and fellows returned to their college, and James was driven from his kingdom, never to return. Magdalen still celebrates their "Restoration" every 25th of October, when the toast of the evening is "*jus suum cuique*". Magdalen at once had its reward in its next election of demies, when among the 17 chosen, it gained not only a future archbishop and a future bishop, but two of those who were to play a leading part in politics of the next generation, though on opposite sides and in very different ways: Henry Sacheverell, the Tory, by a mere chance has found a place in all the histories; Joseph Addison, the Whig, is not only a political pamphleteer of the first rank, but one of the greatest names in English Literature. Magdalen, it may be noted, took Addison from Queen's, in accordance with the old Oxford tradition, which allows a man to migrate to "*uberior fortuna*" at another college, though migration, by almost unbroken custom, is not allowed without this motive.

Of the eighteenth century in Oxford little need be said, and yet three of the greatest names in her history belong

to it. One of these, Edward Gibbon, is the most quoted witness against her; he says: "To the University of Oxford I acknowledge no obligation—I spent 14 months at Magdalen College; they proved the most idle and unprofitable of my whole life". But it must be remembered that Gibbon was in Oxford only 14 months, and that he went up before he was 15. John Wesley and Samuel Johnson entered Oxford about 30 years before Gibbon, and much as they differed, they both acknowledged their deep debt to their University. Wesley entered Christ Church in 1720, Johnson, Pembroke in 1728. Wesley migrated as fellow to Lincoln in 1726, and resided nine years there; this academic period was the deciding period of his life. It was then that there was gathered round him the band of earnest young men who set themselves to restore the spiritual life of England, and who earned at Oxford the glorious nickname of "Methodists", because they so carefully followed all the rules of the Church for building up their own spiritual life. Charles Wesley, greatest of English hymn writers, a student of Christ Church like his brother, and George Whitfield, greatest of revivalists, a "servitor" of Pembroke, were the most famous of the little band. Though Dr. Johnson did not reside in Oxford so long as Wesley, his sympathy with it was closer. Wesley bade farewell to his University with a sermon of solemn warning from the pulpit of St. Mary's; Johnson was a constant visitor, who never wearied of praising Oxford, and who held the doctorate she conferred on him to be the highest of his distinctions. It is impossible to describe better the spirit of Oxford and the relation of colleges to each other than in Johnson's words: "There is here, Sir, such a spirit of progres-

sive emulation: the students are anxious to appear well to their tutors; the tutors are anxious to have their pupils appear well in the college; the colleges are anxious to have their students appear well in the University". This is true still, though as Johnson goes on to say, "rules are sometimes ill-observed".

It would be easy to quote other evidence of the love which Oxford men had for their University even in the eighteenth century; but there is no doubt that the general verdict must be unfavourable. Perhaps one more piece of evidence may be quoted from the life of the greatest of Oxford poets, Shelley, who was sent down from University College in 1811 for publishing his pamphlet on "The Necessity of Atheism". Even in less conservative days such an act might well have led to expulsion, and his college has since "built the tomb of the prophet she stoned" by accepting the beautiful statue of Shelley by Onslow Ford and giving it a splendid home. But the words of the poet's biographer Hogg to Shelley were nevertheless true, at least in part: Oxford "is a seat of learning, and I have a right to call it so. It is a seat in which learning sits very comfortably, as in an easy chair, and sleeps so soundly that neither you nor I nor anybody else can wake her".

But the words were not altogether true. Ten years before Shelley came up, the Examination Statute had been passed which was to revolutionize Oxford in the nineteenth century. The credit for this mainly belongs to the heads of three colleges, Cyril Jackson of Christ Church, Eveleigh of Oriel, and Parsons of Balliol. It is curious that the two latter of these had both been at Wadham before being elected as fellows in the colleges over which they were finally to rule.

Christ Church during the darkest times had preserved some tradition of learning, and Balliol and Oriel were among the first to awake to the new spirit. The scholarships at Balliol had already in the early years of the nineteenth century won the reputation they still hold of being "the blue ribbon of the public schools", and the fellowships at Oriel were for half a century at least, ranked equally high. The elections at Oriel brought to that college the band of men who initiated and carried on that religious revival, which above all others is called the "Oxford Movement". Certainly no other "movement" has ever been so completely associated with one college. Keble, the author of "The Christian Year", Pusey who gave his name to the Movement, Bishop Wilberforce who carried it out in the actual life of the Church, R. W. Church who was elected from Wadham in 1838, afterwards Dean of St. Paul's and historian of the Movement, and greatest of all, Newman, were all fellows there. It was in their association that they gained their strength, and for that association it is Oriel that rightly claims the credit; though the glory of John Keble is shared by Corpus, and that of John Henry Newman by Trinity.

Oriel also had among its fellows thinkers of quite different schools, for M. Arnold and Clough, the poets of doubt and religious uncertainty, were both elected from Balliol; and Thomas Hughes went out from Oriel to preach the robust Christianity of "Tom Brown's Schooldays", which he had learned from Dr. Arnold of Rugby, who like Keble had been elected from Corpus; Hughes had been greatly influenced too by the Broad Church views of Frederic Denison Maurice, who was a fellow of Exeter. It is natural to mention the

Oxford Movement first in speaking of the nineteenth century. But it is only one, though the chief, of the religious movements which have centred in Oxford during that period. It has remained a potent force in Oxford, though its centre passed from Oriel in the latter half of the century to Christ Church; the names of Liddon and Scott Holland, both Senior Students (*i. e.*, fellows) of Christ Church stand high on the roll of English preachers. Later on, the Lux Mundi School of Theologians had their centre in Keble College, founded in 1870 by the supporters of the Oxford Movement, to honour the memory of Keble and to do something, by means of a common life for undergraduates, to lessen the cost of an Oxford education. But the best known of the Lux Mundi Theologians was Bishop Gore, who had been a Scholar of Balliol before he became a fellow of Trinity. At Balliol he had come under the influence of T. H. Green, later Professor of Moral Philosophy, the effect of whose teaching was very great in Oxford, alike among the theologians and among the philosophers, during the whole of the late Victorian period.

The High Church Movement is by no means the only one that has originated in the colleges of nineteenth century Oxford. Just after Newman had left Oxford and joined the Church of Rome, Richard Congreve returned from Rugby as a tutor to his old college of Wadham, and there founded the school of English Positivists. All the leading members of that little band, important out of all proportion to their numbers in both the intellectual and the political sphere, were members of Wadham together. Frederic Harrison still survives to fight with unabated vigour for the causes for which he fought 70 years ago.

If any Oxford man of advancing years were asked what had been the most important changes at Oxford in his time, apart from the admission of women to the University, he would almost certainly say they were the increased range of studies, especially in the direction of the Natural Sciences, the increased attention to research, and the increased interest, felt by graduates and by undergraduates alike, in the social problems of the day.

The development of Natural Science cannot be associated especially with any college. Of necessity its teaching, involving special laboratories and expensive apparatus, must be organised from the centre and belongs to the University rather than to the special colleges. And the Oxford habit, whether justified or not, of passing over its own men for professorships in favour of men from other universities, has tended still further to make Science a non-college study. But perhaps three foundations may be especially mentioned as connected with it. Christ Church had already from the middle of the eighteenth century (and still has) thanks to the Lee benefaction, an endowment of its own for teaching Natural Science, and it was the personal influence of a Christ Church man, Sir Henry Acland, which triumphed over opposition and secured the erection of the New Museum. He had the unexpected support of Dr. Pusey and John Ruskin, both Christ Church men (though Ruskin migrated later, as he himself quaintly said, from the "house of Christ" to the "body of Christ"—Corpus Christi). Exeter College had the distinction of having among its fellows two of the most distinguished of recent Oxford Science professors, H. M. Moseley and Sir E. Ray Lankester, the latter having been originally a

Junior Student of Christ Church. It had already earlier in the century had among its members, Sir Charles Lyell, the founder of modern Geology, who had gained his first interest in the subject from the lectures of Dr. Buckland of Christ Church. Magdalen College has generously employed its great wealth to aid the Science work of the University; five of the Science professors are supported by it, while it contributes largely to the maintenance of the Botanic Garden, which lies on the opposite side of the High Street. A Magdalen Science professor, Dr. Sherrington, has just brought once more to Oxford the highest of British scientific honours, the presidency of the Royal Society.

The development of Research in Oxford has been perhaps especially marked in the field of Archaeology. Sir Arthur Evans has been already mentioned. Almost equally famous is Sir William Ramsay of St. John's who has rediscovered Asia Minor and routed the "higher critics" of St. Luke. And the name of Professor Sayce of Queen's must not be forgotten, who has lived to see his archaeological discoveries, once laughed at, become part of the accepted foundations of the Ancient History of the Near East.

But the work of the archaeologist as a rule appeals to few; the problems of wealth and poverty touch every section of the nation. The good Lord Shaftesbury, the pioneer in Factory Legislation, the Founder of the Ragged School Movement, who was a first-class man in 1822 from Christ Church, was only an isolated figure, great though his influence was; the need for the intelligent study of economic problems, and the duty of the universities to all classes of the community were the

message of Samuel Barnett of Wadham (coming up in 1862) and Arnold Toynbee of Balliol. The premature death of the latter made the most important part of his influence to be the inspiration of his name; but Canon Barnett maintained for a whole generation the closest relations with Oxford, and devised and carried out the "settlement" of Toynbee Hall, which has been imitated in every part of the world. His own college is commemorated in the first hall of residence for students, "Wadham Hall", built in East London. He himself has a permanent memorial in Oxford in Barnett House, a centre of continually growing importance for Social Study, which owed its existence especially to Sidney Ball, Fellow of St. John's, one of Oxford's younger pioneers in Social movements, unfortunately cut off just when his influence was greatest.

So far an attempt has been made to mention the more important of the "movements" with which the name of Oxford has been especially associated, and to connect them with the colleges to which their most important promoters belonged; but it is obvious that only a small fraction of the great names of Oxford have been mentioned, and that some even of the first rank have been passed over.

This was inevitable, for the man of letters is an individualist whose genius often works by itself, and does not join in "movements". This may explain why Cambridge, the mother of England's greatest poets (except Shakespeare), has not affected the general life of England as Oxford has done. At all events, in spite of the splendid compliment to Oxford paid by the renegade Cantab, Dryden, when in 1681 he was fighting the battle of the Court against the Exclusion Bill and The Whigs,

> Thebes did his green unknowing youth engage,
> He chooses Athens in his riper age,

Oxford has to confess that at all events till the last half century, she has not had her share of the poets. Yet some few may be mentioned, in addition to those whose names have already been introduced.

If Oxford cannot claim the greatest of the Elizabethans, Shakespeare, Marlowe, Spenser and Bacon, of whom the last three were at Cambridge, yet she trained at Christ Church Sir Philip Sidney, whose life was a poem even more perfect than his works, and she had her full share of the minor dramatists; Beaumont was at Broadgates Hall, Ford was at Exeter, Lodge at Trinity, Lyly at Magdalen, Marston at Brasenose, Shirley at St. John's; it may be noted as not unnatural, that several of these poets never succeeded in getting a degree. The poet preacher John Donne, whose reputation has varied more from century to century than that of any other English writer, was at Hart Hall, though he finally took his degree at Cambridge, and Henry Vaughan, the Silurist, was at Jesus. The poets of the eighteenth century are not now much accounted of, but at the end of that century Oxford began to produce an abundant crop of (at any rate) minor poets. Southey, certainly not a "minor" poet in output, whatever be thought of his merit, was at Balliol, while in Dean Milman and Bishop Heber Brasenose claims two of our greatest hymn writers. And in Victorian days, besides Matthew Arnold and Clough already mentioned, Swinburne was at Balliol and William Morris at Exeter; his connection with that college is commemorated in its Chapel by the glorious tapestry of "The Visit of the Magi", worked by him from the designs of his college

friend Burne-Jones. Nor should Robert Montgomery be forgotten who, thanks to Macaulay's review, is the strongest candidate among English poets for "the wooden spoon"; Macaulay must have enjoyed "smashing" him all the more, because he was an Oxford "poet"; he had been at Lincoln, and wrote one of his worst poems on Oxford itself. Among present day Oxford poets must at least be mentioned Robert Bridges, Poet Laureate, who was at Corpus.

It is natural to pass from poets to essayists, and to mention first the name of Sir Richard Steele, the friend of Addison, who, like a good Whig, was at Merton, always a Whig college in the seventeenth century; he presented his "Tatler" to the College Library, according to the good old rule of filial piety, which all Oxford authors should follow, though too many do not. Sir Thomas Browne and Walter Savage Landor, though not essayists, may be grouped with this class; the most literary of our physicians was at Broadgates Hall at the time when it became Pembroke College, and the most irritable of our stylists quarrelled with his neighbours and was sent down from Trinity, just as he quarrelled with most people in later life. More genuine essayists in the ordinary sense were Francis Jeffery, the editor of the Edinburgh Review in its greatest days, who was at Queen's; his staunch supporter Sydney Smith, the witty Whig canon of St. Paul's, who did something to redeem New College from the comfortable obscurity in which it rested in the seventeenth and eighteenth centuries; and above all the "English Opium Eater", De Quincey, who was at Worcester. Perhaps, too, mention should be made of the versatile Andrew Lang, poet and anthropologist, critic and journalist, who was elected from Balliol to Merton.

The English novelists mainly did not come from the University, and the greatest name that Oxford can produce is that of Charles Reade, who was for many years a fellow of Magdalen. The names of Quiller Couch and A. E. W. Mason, who were at Trinity, have not yet the "enchantment lent by distance to the view".

In pure letters then it may be admitted that despite the great names of Addison, Johnson, and Shelley, Oxford does not claim many writers of the very highest rank. But in what may be called "applied letters", she more than holds her own. Philosophy in all its branches has always been Oxford's special study. Some of the greatest schoolmen, *e.g.*, Duns Scotus and William of Ockham belong to her; but they lived in the pre-college period, and Merton's claim to Duns Scotus is about as unauthentic as the portrait of him that hangs in the College Hall—it is impossible to say more. The two great leaders in philosophic thought in the seventeenth century, Hobbes and Locke, were both Oxford men, Hobbes at Magdalen Hall, Locke at Christ Church; the philosophic champion of Whig political doctrine resided for years at the latter college, from which he was finally expelled by a cringing subservience to the royal mandate of Charles II. A still greater name is that of Joseph Butler who came up to Oriel in 1715, and there made the acquaintance of the future Lord Chancellor, Talbot, which secured for the greatest of English moral philosophers that opening in the Church which his own merit might easily have failed to obtain. Later on in the century, Bishop Berkeley, though not an Oxford man, retired there to die and is buried in Christ Church. Other eighteenth century philosophers are Adam Smith, who is the most eminent of the many

able Scotchmen whom the Snell foundation has sent from Glasgow to Balliol, and Jeremy Bentham, who a little later came up to Queen's; but it must be confessed that he speaks of his Alma Mater almost as bitterly as Gibbon himself. The philosophic school of Professor Green has already been mentioned; it had its centre in Balliol under the famous Master, Benjamin Jowett, who, if he were not himself among the philosophers, may fairly rank as one, for he has made the greatest of Greek philosophers, Plato, an English classic.

History like Philosophy belongs to applied literature, though perhaps the most modern school of historians would deny that History had anything at all to do with Literature, and so would make light of men whom Oxford at all events claims as distinguished in that branch of learning. The world is likely to agree with Oxford against the specialist, and to give the praise of being historians to Freeman who was at Trinity and to his great rival, Froude who was at Oriel, both in succession Regius Professors of History. Freeman sat at the scholars' table at Trinity with his predecessor in the History Professorship, William Stubbs, and from the same table some 15 years later Lord Bryce was elected to a fellowship at Oriel, while about the same time A. V. Dicey, equally eminent with him as publicist and as historian, was elected fellow at Trinity.

But it is for the practical walks of life that Oxford has especially trained her sons. Lawyers and statesmen, both lay and ecclesiastical, it is these especially whom Oxford claims.

To mention briefly the Church first, three of the last Archbishops of Canterbury have been Oxford men, two

of them from Balliol, a college which might easily have had a third in Manning, had he not left the English Church, and so won the Cardinal's purple while he lost the chair of St. Augustine.

Next in precedence to the Archbishop of Canterbury comes the Lord Chancellor, and there must be few of the colleges of Oxford which have not sent at least one son to the Woolsack. Of the Whig Chancellors of the seventeenth century the first Lord Shaftesbury, the "Achitophel" who extorted from Dryden the unwilling praise

> the statesman we abhor but praise the judge,

was at Exeter, and in the next generation the great Lord Somers was at Trinity. Of the opposite school the typical Tory, Lord Eldon, was at University, where he had been preceded by his brother, Lord Stowell, still more distinguished as a jurist, the founder of Modern Naval Prize Law. Though he never reached the Woolsack, Lord Mansfield of Christ Church ranks among the very greatest of English lawyers, and local patriotism may justify me in specially mentioning Lord Birkenhead, Wadham's second Lord Chancellor.

As for Prime Ministers and Governors General of India, Christ Church alone had nine of the former in the nineteenth century, including George Canning, the co-founder of the Monroe Doctrine, Sir Robert Peel, and W. E. Gladstone, while the same foundation has sent eight of its sons to rule India, among them the greatest of all British "Imperial Proconsuls", Lord Wellesley. And Balliol has rivalled Christ Church in recent years in giving to the public service, H. H. Asquith, Lord Curzon, Lord Milner and Lord Grey of Fallodon, not to mention

the late Sir Cecil Spring Rice, who represented Great Britain at Washington during the critical years of the Great War.

To write of the great men of Oxford as a whole is a hopeless task. The list must of necessity be incomplete, and tends to be a mere catalogue of names. But in each college the memory of those who have gone before is an ever present inspiration, kept before men's minds by the collections of portraits which hang in every college hall; that of Christ Church is unique: there

> England's greatest deck the wall,
> Prelate and statesman, prince and poet,
> Who hath an ear let him hear them call.

This is true in a less degree of every college. The glorious past merges in the happy present, to give young men those surroundings which England holds her best educational gift.

An attempt has been made to indicate the past of each college; but what of their present state? Here it may be said that a practical dilemma confronts any one who would attempt to describe colleges as they are. Either he is a member of the college himself, and so his testimony is suspect of partiality (and besides who can write intimately of the intimate concerns of what is really a great family?), or he is an outsider, and cannot really know what goes on within the walls of another foundation. And there is another and obvious difficulty in describing present-day colleges; they are not historical specimens, but living and growing institutions, and their tone and temper change from generation to generation, and even from year to year.

Yet perhaps one or two broad features may be indi-

cated as specially marking certain colleges. There was a period, not so very long ago, when it might have been said without fear of contradiction that the sons of the English House of Lords went to Christ Church; of course even in those days men of the highest birth were found elsewhere; but it would have been true to claim that the majority of the "Tufts" (peers' sons then wore a special cap) were to be found at the "House". Probably Christ Church still has more of this class than any other foundation, but Balliol, New College and Magdalen, not to mention other colleges, have undoubtedly attracted considerable numbers of them. Edward VII was once an undergraduate at Christ Church and the present Prince of Wales was at Magdalen.

Again a marked distinction which would be broadly recognised in Oxford, is that certain colleges are "public school colleges". The line is almost as indeterminate as that which marks off the "public schools" themselves. Properly speaking in England any school that is not the property of an individual or a family, but has its own body of governors, its traditions, and (probably) some old endowments, is a "public school"; but the name is often confined to some twenty or thirty of the more conspicuous schools of this class. While in America a "public school" is the name rightly given to the schools provided for and open to all, in England the name tends to belong to the schools for the boys of one class only. Which are, however, the "public schools" in this sense would be warmly disputed, so far as regards the lower limit, though all would agree that certain schools were undoubtedly "public".

So with regard to colleges. There is certainly no col-

lege in Oxford where public school men in the strictest sense are not to be found; there is no college which has a position of admitted superiority, and there are no colleges which do not from time to time have some of the best men, whatever standard of "best" be adopted.

But speaking generally it may be said that University, Oriel, Brasenose and Trinity,[1] in addition to the four colleges mentioned above as the special colleges of the English aristocracy, are the "public school" colleges of Oxford.

And this has an important bearing on the athletic side of college life, a side which plays so large a part in Oxford's view of itself and in the views held about it by the world outside. The English public schools are the great maintainers of the athletic traditions of the country, and hence those colleges which draw most from them, have as a rule the greatest athletic reputation. This of course varies in the different fields. In rowing, preeminently the Oxford sport, which gives a permanent and tangible memorial of success in the headship of the river, three colleges certainly at present are prominent, New College, Magdalen and Christ Church. Eton has a place among rowing schools to which *"nihil est simile aut secundum"*, and the college to which the majority of the members of the Eton eight go, will always be high, if not highest, on the river. It is rather sad to see how specialization here as elsewhere tends to destroy much of the interest of athletics. Half a century ago and even more recently, any man of weight, pluck and good lungs could expect to be made a good oar, and might aspire to the

[1] Colleges here and elsewhere, when mentioned together, are put in their chronological order.

coveted rowing "blue". Now it is very rare for a man to get his seat in the University eight who has not been trained at one of the rowing schools, and Eton will probably furnish each year about half the crews of the rival Universities. And this of course has another effect; it is much harder for a man to learn rowing at Oxford than it used to be; if the trained oars are concentrated in a few colleges, obviously the river "coaching" at places outside the circle of that few, will suffer. Colleges are kind to each other and lend their "blues", but they cannot inspire in those they lend the devoted interest in their rowing pupils which has made the lives of many men in Oxford centre in attempts to improve their own college boat; "Miller" of "Tom Brown at Oxford" is a much rarer type than of old.

No other sport is so specialized as rowing, and the cricket blues are far more distributed now than they were fifty years ago, when Brasenose had eight men in the Oxford eleven for two years in succession. Here Oriel certainly must be mentioned as a college with a cricket reputation equal to any, superior to almost all. Cricket, however, is fortunately an art which can be learned on a village green as well as on a public school "big side", if the future player has that genius for the game without which no first-class cricketer can be made. Football, in both its kinds, is even more democratic, and here undoubtedly Queen's and St. John's must be added to the list of the athletic colleges. The sturdy sons of the North, whom hereditary connection and well placed endowments always bring to Queen's in large numbers, have the tradition of Rugby football strong in them. Of athletics in the strict sense, *i.e.*, of "track racing" and jump-

ing, etc., it is not necessary to speak much; they, like golf and lawn tennis, depend more on the performance of the individual than on team work. Hence it does not matter so much for these sports to what college a man goes, or what school he comes from. If he can do the Quarter in "level time" or clear five feet eight inches in the High Jump, he is sure of recognition; his performance is known to all and is itself sufficient to bring him out; he does not need to attract the attention of the captain of the University football team.

And this fact has an important bearing on the choice of a college. This is too often made on an absolute rule as if of necessity that college which was best for one man, was best for all. It certainly is not so. This is true of other matters as well as of sports, of debating and literary societies as well as of athletic clubs. But it is easiest to illustrate it from the latter class of societies. A man naturally wants to make the most of his Oxford career, and he may especially hope to distinguish or at least to develop himself on his athletic side. If he be really good, one (to use a colloquialism) "in the running for a blue", he will do well to go, if he can get admittance, to one of the athletic colleges; he will there get to know the men who have the disposal of these coveted honours. But if he be only an ordinary performer in some line of sport, no matter what, with neither hopes nor desires to "represent his University", he will do well to choose one of the smaller or less athletic colleges; gifts that would be not wanted, and so might be ignored at a college rich in "blues", would be valued and given full scope elsewhere. And as has been said before, he will meet good men everywhere; no college in Oxford is permanently "out of it",

as is said to be the case with some foundations in other universities.

This has a bearing also, that perhaps might not be expected, on a man's college life as a whole. Since young Englishmen are what they are, they learn to know each other most easily by playing together. A little athletic skill has given many men their chance. An Oxford college in some ways is the most democratic of communities; it values a man for what he is, and not for what he has; but a small trick of manner, an unusual accent, a peculiarity of dress may prevent a man being known at first; if he is at all athletic, he gets in a small college a chance of showing what he really is. And then men ignore the small peculiarities which made them at first stand off.

But important as athletics are in a young man's life, the object of a university is to train the intellect. And here it may certainly be asserted that Balliol has been for the last half century and more, the leading college, at any rate, as judged by the result of examination tests; this is especially the case in the old traditional classical schools. New College and Corpus, Trinity and St. John's sometimes carry off the Hertford or the Ireland Scholarships, but Balliol can almost "play the field" in the competition for these. It would hardly be said, however, that its superiority was equally great in other departments of learning; here honours are much more evenly distributed. There is comparatively little specialization in subjects at the Oxford colleges; but Science naturally is most cultivated in those places where special facilities exist for its study, and Queen's, Magdalen, Christ Church, Balliol, and Jesus have well equipped laboratories of their own.

Fifty years ago a man received his instruction in Oxford almost entirely within the walls of his own college; now the lectures everywhere are open to all. But it is the tutorial system which gives the individual intercourse and personal influence which count for so much in Oxford education, and this a college furnishes. Of this, however, it is impossible to speak generally; he who would know what a college tutor is worth can only learn it from his pupils, and by no means always from them.

To become a real partaker in the life of a college is perhaps as happy a lot as ever falls to a young man. It gives freedom but not too much, it gives beautiful surroundings, it blends, as has been said, the inspiration of a great past with the keen interest of the present. Above all a man by entering an Oxford college becomes a member of a society eager to appreciate his successes, ready to sympathize with his disappointments. As in a room full of mirrors, every object is indefinitely repeated, so in the life of a college a man's own life is intensified. One prominent in his college has power but not too much, responsibility that is not crushing, opportunities of success in many fields. Who can wonder that to many men their college years are the happiest period of their existence, when there are round them

> Strong affections binding fast
> The flying terms with links of gold.

CHAPTER VIII

SOCIAL LIFE AND ACTIVITIES AT THE UNIVERSITY

By R. P. Coffin, B.Litt., *Maine and Trinity, '16*

Know you her secret none can utter,
Hers of the Book, the tripled Crown,
Still on the spire the pigeons flutter,
Still by the gateway flits the gown;
Still on the street, from corbel and gutter
Faces of stone look down.

Yet if at length you seek her, prove her,
Lean to her whispers never so nigh;
Yet if at last not less her lover
You in your hansom leave the High;
Down from her towers a ray shall hover—
Touch you, a passer-by.

The colleges of Oxford have empty niches in their walls. So also the life of the University of colleges offers niches for men of every sort—scholastic, athletic, literary, artistic, political, musical, or merely normal. Whatever your gifts, your views or your tastes, there is here a place to display them, and probably some one to appreciate.

As the University is primarily a group of colleges, you will find at the outset of your undergraduate career, that

the main path to your desired niche will lie through your college. Social life will at first probably be nearly synonymous with college life,—at least until you have found friends beyond your own gate and walls. After you have doffed the gown, cap, white tie, and dark suit of matriculation, and put away the Latin certificate between the leaves of your *Excerpta e Statutis*, you will live principally in and with your college. Even in "Schools"—at the end of your university career—you will be upholding the scholastic prestige of your college. As in America the undergraduate glorifies his fraternity by excelling in college studies or sports, so in Oxford he glorifies his college in winning a "blue" or in taking a "First".

Within the college, social life (so far as it is organized) centres mainly in various clubs or societies—informal bodies having no special rooms, and meeting now and then in the rooms of the members. Every college has its debating society, with frequent meetings for debates which often call forth speakers with an astonishing amount of wit and fluency in discussing general subjects of wide variety. Then there is commonly a literary club, whose members read papers on Crashaw, Swinburne, Casanova, Butler, Poe, or other men of silver. After the paper, a general discussion will follow in which men just out of their teens become as confidently critical as a middle-aged reviewer. Some other college clubs are frankly convivial only, flockings of birds of a feather who delight in eating and drinking well. There may be a religious or theological society, where points of dogma are debated as realities. Men of different political beliefs—and with the English undergraduate politics go deeper than with the American—band together in different

associations. Those musically inclined may meet at definite times and places, to the discomfiture of their neighbors. Men of law combine in moot clubs. An Oxford undergraduate will scarcely find another person also enthusiastically interested in the things he himself likes, before—presto—there is a club, with a president, secretary-treasurer, and minutes! The love of talk, and especially of witty talk, is strong. And of an evening when clubs are not meeting, your rooms will like as not be full of friends, who love to smoke your tobacco and keep you from your books.

Moving from the college world to the larger social group of the University of which it forms but a part, you will again find social activities chiefly gathered about more and larger clubs and associations. These range from the Union—embracing more than half the University and supporting a large and luxurious establishment—to small and casual groups of congenial or loquacious spirits meeting now and then for a dinner, or a discussion, in one another's rooms.

The Union—the most famous of all University associations—was founded early in the nineteenth century. Although at times in its history it has tended to be exclusive, the main interest of the Society has always been forensic. For many decades now it has been open to all who care to join, and its aim has been to provide place and opportunity for airing political views. There are weekly debates throughout the year, mainly on political questions. Members present vote upon the question, and their verdict is reported in the newspapers of London and the provinces. Many men who lead the political and diplomatic destinies of the Empire received a first lesson

of confidence and debating skill in the Union—among such have been Asquith and Lord Bryce. The undergraduate debaters display considerable finish and style, and the proceedings of the evening are conducted in a dignified, or even pretentious manner, in a large hall arranged like the House of Commons. It is not surprising that prominent men of the nation—from ex-Prime Ministers and Cabinet members to Labour M.P.'s, feel it worth their while to address the Union in debate. Lloyd George himself, in the pre-war days when he was thought a fit target for a Conservative carrot, has pounded its despatch-box with ministerial vigor. Probably the greatest undergraduate honour is to be chosen president of the Union. Americans are proud to remember that two of their number have already achieved this distinction.[1] The Society has a set of buildings and grounds just off Cornmarket Street, where are the debating hall, an excellent reading and reference library of more than 50,000 volumes, periodical, billiard and dining rooms.

Debating and public discussion is not only the principal interest of the Union—it is one of the chief and most popular activities of the undergraduate University. Indeed the amount of more or less formal argumentation at Oxford, all done voluntarily as a pleasure and intellectual sport, astounds the American student. Debating in American universities too often is a tedious artificial exercise in facts and figures, confined to a handful of overstudious or otherwise abnormal undergraduates, and ignored or looked down upon by the vast

[1] W. J. Bland, Ohio and Lincoln, 1910; killed in action, 1918: and R. M. Corson, Michigan and Oriel, 1918.

majority. Instruction in debating and the fostering of "debating teams" have not materially altered this attitude. In Oxford, on the contrary, there is no instruction; there are no debating teams and no prize speaking contests, but scores of good and hundreds of mediocre debaters. The Oxford test of good debating is not the precise presentation of facts and figures, but the original and clever expression of ideas. An epigram outweighs the encyclopedia. Union debates are reported and criticized in detail by the University weeklies; the clever speakers win their way to fame and popularity. Because of this interest one hears more of genuine public argument and of keen, witty, and graceful speaking by undergraduates than in our American universities.

One of the most important societies—the British-American Club—has been born since the war. The Master of Balliol, a tireless worker for harmony between America and England, was its sponsor, and is its permanent president. The Club's purpose is to promote mutual understanding and friendship between the two nations. Membership is limited to 300, and is divided about equally between Englishmen, Americans, and men from the overseas dominions of the Empire. Large public meetings, addressed by prominent workers for international amity, are held terminally. Besides these, and perhaps more important, are the groups in which men interested in special matters such as international law, educational schemes, labor conditions, international finance, etc., meet frequently for discussion. In Oxford there are so many men who can speak with authority upon these timely topics that the Club has exceptional advantages. In the present unsettled state of world

affairs, the need for the serious study of these things cannot be denied. And when citizens of different nations meet and confer upon them, the study is bound to be fruitful of broader ideas. Hence there is significance in the founding of this new Club. Naturally the idea behind the brave attempt of the League of Nations, or some similar practical international association to prevent misunderstandings and wars, is the earnest aim of the Club. But there is no propaganda—only discussion, among persons having no exaggerated idea of their own importance. The Club maintains reading, lounging, and dining rooms in the City. It already has a counterpart at Cornell and seems destined to have them in other American universities.

To such a university as Oxford there is bound to be an international complexion. At least one-fifth of the undergraduates come from beyond the British Isles. Consequently there abound national and international clubs.

Most American undergraduates (largely Rhodes Scholars) are members of the American Club, which holds weekly meetings throughout term-time in its rooms on George Street. There are debates on questions of the day—but these are not too sedate; the true purpose of the Club is social, and the debates frequently become sessions of wit and repartee between North and South or East and West or between mere individuals representing nothing but their own shameless brilliancy. The old favorites of football and baseball are annually revived —for one day each. An Oxford field, at all other times sacred to cricket, is trampled by American football, when the old men meet the new. But seriously, the meeting

of Americans from every part of the Union in this Club brings immense advantages in the liberalization of those who take part. And what is that but a step toward the realization of Rhodes' ideals?

There is also a Colonial Club, composed of men from the overseas dominions and colonies—the majority of them Rhodes scholars. This also is a social, rather than a merely sectional, organization. A very able French Club flourishes, and is one of the most practical of the national societies. Its meetings are conducted, and ably too, in French; and a general effort made to make the appeal of the Entente Cordiale a living matter. The membership of the Club is not confined to Frenchmen. The many native students from India have their organization; as do also the Serbs, who came to the university in considerable numbers during the war.

Recently the political field of the University has been enlivened by the organization of a Labour Club, which attracts able speakers to the City and maintains a periodical—*The New Oxford*—in which are shown visions of a new heaven and a new earth beyond the troublesome miasmas of the Thames valley.

Still newer is the Studio Club, for members of the University interested in art, and in the creation of art. Actual work is done, and exhibitions held.

One of the most ambitious of the clubs is the Oxford University Dramatic Society. A play is presented annually. Competition is keen, and the productions are well given. In 1920 the Society presented Hardy's "Dynasts", the author himself assisting at the opening performance.

The old favorites abide. Vincent's still presides over

the athletic destinies of the University. Socially this is perhaps the "Club of Clubs" at Oxford; it is made up chiefly of men who have led in representing the University against Cambridge. It is the house of "blues", and the home of fame, sheltered in modest rooms on High Street, where its members dine in state. Recently an Achilles Club has united "blues" of track and field from both Oxford and Cambridge in rendezvous at Queen's Club, London. A club with less of the aureole of fame but even more of the spirit of jovial enjoyment of life is the Gridiron. The membership of this, too, is limited; and there are those who consider an invitation to join as the crowning glory of an undergraduate career. Certainly its frank devotion to the pleasanter side of life gives it a unique place in the University.

As something of a protest from the aristocratic set, always to be found at Oxford, against the democracy of intercollegiate and intervarsity sport, stands the Bullingdon. Its members pursue the pleasure of old English fox hunting and racing; you may catch a glimpse of their "pink" coats and pipe-clayed breeches as they take the hedges on the hills about Bicester, or meet them on their splendid horses following the hounds over October ploughlands near Banbury. Horses and hounds are their matters, and they are sincere in their endeavor to perpetuate English sporting tradition of the older type. So their dining uniforms still flourish, and their sumptuous dinners.

An organization which might seem to be similar (but is not) is the Trinity-Magdalen-New College Beagles—a forbidding title but a democratic association which promotes a picturesque and strenuous pastime. Americans

may think of horses and hunting coats here. But there are no horses; the huntsman runs on his own legs and wears old clothes proof against brooks and briars, ploughland and hedges. There are rules of the game—you must not crawl through a hedge ahead of the Master of the Hounds; but in the main it is a hare-and-hounds race with a real hare and real hounds. In its course you come into close intimacy with English nature, and at its end you tramp home weary and aglow.

Talk and clubs are not the only activities of Oxford. There are literary ventures for those who care for them, and publications to suit all tastes. The *Oxford Magazine* still stalks conservatively; and the *Isis* has revived from its war-retirement with a new good humor and irresponsibility. The *Cherwell* is another, and newer, weekly. There is no daily paper of the University. Every term sees new weekly sheets that seldom survive beyond the second issue; the wit of the place finding an easy outlet in these mayfly publications. The serious spirit in America which prompts college men to publish and support a "pure" newspaper is not in evidence at Oxford; if such a paper were to appear it would doubtless die young. On the other hand the undergraduates rejoice in the exercise of the critical faculty, and are willing to say the last word on music, drama, letters, and sport. But one should not take them too seriously—they would not expect it. There is much verse published from time to time during the year—some of it given to the world in book form through the kindly work of Blackwell, midwife publisher to fledgling poets.

In religious life, Oxford is officially Anglican; that is to say, the services in the college chapels and in St.

Mary's, the University church, are Anglican. But students of other denominations have ample opportunities of attending their respective services; the colleges show them every consideration and attendance at chapel is not insisted upon from those who have objections on religious grounds. The Congregationalists have a religious centre at Mansfield College; and the Unitarians at Manchester College. Roman Catholic orders maintain two halls affiliated with the University; and there is also a Roman Catholic chapel for undergraduates of that Church.

But if exercise of mind, and tongue and pen, is easy at Oxford, exercise of the body is essential. The climate, especially in winter, is none too invigorating; the Thames valley is very damp and fogs are frequent. You must exercise, or perish. So there are the flourishing sports of the University. Oxford, one may say, has at least approached the Athenian ideal of perfect education—equal for mind and for body; for her undergraduates give the afternoon of each day to the playing fields. Much has been written about the system of athletics in English universities. There is, however, nothing more serious or scientific to this system than getting all the good one can, in health and in fun, out of one's exercise. Everyone goes in for some sport at Oxford, not because it is required (for it is *not*), but merely because one likes to play golf, football, tennis, or some other of the many games. And everyone plays hard and has a very good time of it. There are fewer spectators in the stands and more athletes in the fields at Oxford or at Cambridge than at any other university in the world. You will be amazed

to see a mere handful of spectators at an important Rugby match; those who might be spectators are elsewhere playing some game of their own. Organized cheering has been heard of only by newspaper echo from America; good playing by friend or foe is calmly applauded.

There is indeed no counterpart at Oxford of the late-Roman gladiatorial combats which delight the sporting writers in the United States. There are no high-salaried experts hired to train a few picked men into victorious teams, leaving the fat and idle thousands to look on and cheer. The men who make up Oxford teams have played previously on college teams in the many contests within the University; they have no paid coach, but only the advice of an occasional veteran who gives it gratis. "Training", as Americans understand the word, is known only in rowing, or for a very brief period before a track contest. Even the varsity Rugby team scarcely practises—but prepares itself for Cambridge by playing dozens of games with other teams.

The varsity sports of Oxford are: rowing, Rugby football, association football, track and field athletics, cricket, field hockey, tennis, golf, swimming, boxing, lacrosse, and fencing. Those who represent the University against Cambridge in any of the first five of these sports are awarded a "blue", if they be of the first string; if they be of the second string, or if the sport is other than one of the first six, they receive the "half-blue". To win a blue is to win the right to wear the University color (dark blue) with the insignia appropriate to the particular sport. Its most usual expression is a blazer of the University hue, with the insignia embroidered in white upon

the breast pocket. The half-blue blazer is of blue and white stripes.

The details of the universal scheme of athletics at Oxford are accomplished not through the varsity teams and matches, but through the colleges. For each college has its crews, and its football, track, cricket, hockey, tennis, and golf teams. In rowing, football, hockey, and the rest, there are long and hotly contested intercollegiate schedules. There may be a cup to change hands from year to year; or there may be only a mythical cup. The sport is none the less keen, and there are so many colleges, and so many teams and games, that everyone, be he ever so humble, gets his chance. If your "rugger" captain rejects you as hopeless, the hockey captain may find in you a star. These intercollegiate matches, and the preliminary games of the varsity, are generally the only contests during term time. Cambridge is met on neutral ground in London during the vacations. Long journeys to distant cities, luxurious hotels, and swarms of coaches and trainers are generally unknown to Oxford varsity men.

Each term is enlivened by a "major" sport. Michaelmas has "rugger" (Rugby football)—a game so developed that the American will hardly recognize it from the description in *Tom Brown at Rugby*. The sides are now limited to fifteen men. To one mindful of American football, with its one-point attack, magnificent kicking, and carefully planned offensive tactics and code signals, rugger may seem like nothing but an indiscriminate running-wrestling match. But there are rules and science enough behind this chaos to make it exceedingly difficult to qualify for the varsity,—as well as enough speed to demand the finest physical condition. When one

has seen many games, he will understand its virtues and appreciate the swift, if short and erratic, kicking, the dexterous passing, the thrilling glory of the stand-off half, and the method behind the apparent madness of the "scrums". Rugby football takes a lifetime to learn, and it is worth it; the rugger blue ranks next in glory to that of the oars.

Association football is also played principally in Michaelmas term. Though this is the great professional game of England, it has never been so popular as Rugby in the schools and universities.

"Sports"—the Oxford name for track and field athletics—are indulged in mainly during late autumn and winter. Snow rarely falls in Oxford, and the wet days of winter are not too cold for running. This is the branch of athletics in which Americans feel most at home; and many of them win the blue with the laurel wreath. In the main, the English athlete will excel in the distance runs; while the American will be better in the sprints and field events where there is more advantage to be gained from painstaking mastery of the scientific methods of American coaches. If one is disappointed with stiff-legged English hurdling, or the high-jumping in which the men jump, to quote an English critic, "by the light of nature and not very well", he will be amazed at the good times recorded in the mile and three-mile, and by the number of men with little training or coaching who can run these distances well. Oxford cross-country teams and relay teams—as Americans can testify—are fast. In this sport alone is there a professional trainer—but his powers are advisory rather than dictatorial.

There is a gymnasium in Oxford, but you will hardly

find it, even in winter. It is small, and hidden on a by-street. Practically all sports, except boxing and fencing, or tennis on turf courts and cricket, can be played outdoors the year around.

The most picturesque of all English games is cricket. It belongs to Trinity or summer term, when it is played on shaven lawns that have had centuries of care, by players clad in immaculate flannels, and with the accompaniment of tea. Each college has its pavilion fronting a stretch of turf for cricket and tennis. Other games may be more exciting but there is nothing to compare with the ease and grace and setting of cricket. It requires something of the same skill to curve a cricket ball bounding from the ground as to twist a ball while travelling through the air; and it is even a more beautiful thing to see, especially against English lawns. But Americans are generally not interested in the game—partly because, like baseball and Rugby football, one has to play it almost from birth.

Tennis is played the year around on hard courts; and in early autumn, spring, and summer on firm English lawn. Golf is enjoyed at all times—there are several courses within easy reach of the centre of the City. Hockey, played by many, is unfamiliar to Americans—being a vigorous game played on turf with a curved club and a round hard ball. Ice is too rare in Oxford to permit of ice hockey. Lacrosse has revived since the war; and swimming, boxing, and fencing are indulged in by the few.

Everyone knows that a river is a mother of empire. There could have been no glory of Luxor and Karnak, no impressiveness of Pyramids, had not the Nile come down

like a miracle through a thousand miles of desert sands. Nor could the splendid cruelty and fierce majesty of Assyria and Chaldea have spread a pomp of purple and gold without the Twin-Rivers. Oxford might conceivably have been a city and a university had the Thames not seen fit to come lazily down from the sleepy Cotswolds by this valley, instead of by the wider Vale of the White Horse to the south; but it would not be this Oxford. The Norman overlords found pleasure in the river here, with its mysterious and deep windings and ammonite twistings—should you set your face westward seven times must you cross the mystic stream—for here was a stronghold easy to defend. So they built their gloomy keeps above it and the religious orders that came in the swathes their blades had made set up the great houses of Osney, Whitefriars, and Blackfriars, that by their stones made possible later houses of learning. And Oxonians today find pleasure of sweet or strenuous sort in the river. If it no longer provides security from invaders, it still brings waters of serene idleness or of Homeric contest. No Oxonian thinks of Oxford without remembering the Thames, and its daughter, the Cherwell. Everyone has come into contact with the river at one time or another. Many know it to the very pebbles of its bottom. The wild white swans, birds of the King, haunt it. It is the home of the King Sport of Oxford and of Britain.

Almost every undergraduate, sooner or later, tries his strength on an oarhaft for his college. It is a revelation to an American to see a river crowded and darkened with eights of all degrees of skill. Here again is none of the narrow and limited specialization of American college

athletics. Rowing is a sport for all who care to row, for the indifferent oarsman of 140 pounds, as well as for the giant of 200. Of course there are the great selected crews from which the varsity is to be picked; but even these are but themselves a selection of hundreds[1] who have rowed the year before in the winter galleys of the fixed seats, or in the faster sliding-seated shells of May. One need not be an oarsman "trailing clouds of glory" in boating from Eton or Shrewsbury; the most awkward tyro may splash his way to a college eight. It is all but making the sport the first thing, and the first crew, secondary.

The Oxford-made oarsman's *Genesis* is in "tubbing": long sessions in a pair-oared craft whose lines recall that of the Wisemen of Gotham, while he displays his latent prowess to the keen eye of a college veteran—learning how to feather the blade by a quick drop of the wrists and to attain the basic virtue of coming forward with the body between the knees. Thence, if not hopeless, he makes his *Exodus* in November to the "Torpid"—a heavy eight-oared shell with fixed seats, and a speed described by its name. The Torpids (or "Toggers", as they are called) of the several colleges race in mid-February. So each January afternoon finds the river, now in flood, noisy and confused with these splashing tyro-craft and with megaphoned coaches laying down the law from bicycles on the Tow Path.

The Thames at Oxford is not a big river. Some Americans might mistake it for a creek, and at "Togger-time", for a muddy one. There are twenty-odd colleges,

[1] In the course of a year approximately 400 undergraduates take part in the inter-college races.

most of which have at least two crews, to participate in the races. It would seem like trying to put the genii of the poor fishermen back into the little bottle. Yet it is done, and well done, twice each year. What the Thames lacks in breadth it has happily supplied in length—for from the site of the Old Mill that ground its grist for 700 years at Iffley there is better than a mile of weirless water upstream to the old lodging place of Roger Bacon on Folly Bridge. So the sport is cut to fit the river. Each afternoon, for six consecutive days, three divisions of college Torpids, composed of about a dozen boats each, row over this mile. The boats start 150 feet apart, and pursue one another up to the head of the row of college barges by Christ Church meadow; that is to say, the medium lucky boats and the medium unfortunate row through to the end. The very good or the hopeless crews finish their work anywhere this side of the end. When a boat closes the gap ahead, it rams the stern of its prey until the coxswain in the stricken craft throws up his hand to acknowledge the bump. If he is overproud and neglects to confess defeat, it is best to sink him and his galley-slaves; then you are sure of the bump. It does not pay to hesitate, for there is the boat behind to serve you as you would serve others. It is not an easy thing to make a bump; many an overlapped boat has slipped away to safety by a supreme wrench of the tiller in the nick of time; coxswains are full of wiles from long practice in hugging shores and dodging pursuers.

When a bump is made, both bumper and bumpee drop out of the race. So some boats may have only a hopeless gap to pursue to the end of the course. Next day the bumper and bumpee exchange places. Thus the better

boats work their way to the top of their divisions, while the weaker drift, bumped to ignominy, towards the tail of the procession. In the day's race, the lowest division rows first; and so on to the top division; the gaps being bridged by the head boat of the third division rowing the course a second time as the bottom boat of the second division, and the head boat of the second, rowing as bottom boat of the first. That boat which leads all after the closing race is Head of the River—which means glory immortal and year-long fame. Junior common rooms are hung with tiller trophies of headships of yesterday. One college is said to have been accustomed to close its grace before dinner with the words—"By grace of God, first on the River"—(whether this practice ceased through regard for *truth* or for *reverence*, I cannot say). The order of finish becomes the order of start for the following year. How the boats first started is a matter lost, like many English things, in the mists of antiquity.

There are those who harbor the delusion that the English are unexcitable. Let them come to the Iffley Tow Path during "Eights" or "Toggers"! If the Englishman takes his cricket decorously, he blossoms out into the temperament of Montana when following the boats. And graybeards of former races bear him company. Here are colleges in crowds, stripped for action, patriarchs in shorts and faded blazers, men of present or past glory in football, cricket, or rowing, clad in coats of many colors bearing every device known to heraldry—griffins, crosses, dragons, lions, harps, shells, lilies, keys, wheels, and crowns. They are armed with varied instruments of noise; whistles, megaphones, rattles, and pistols make the Tow Path a bedlam where the serpentine pandemonium

keeps abreast of the splashing boats. The followers push one another into the river in their mad rush. Ardent supporters of Jesus College urge on their crew with shouts otherwise profane. A half-naked monocled madman leads on the thundering cohorts of his house of learning.

And the striped and straining oarsmen are more excited than their supporters. Men who have calmly awaited the zero hour in Picardy feel their throats go dry and know the slow movement of aeons as the last ten seconds are counted off before the start,—

> As they apply the resin to their palms,
> Or lithely lip the lemon's loathesome charms.

After it is all over, when the wounds of bumps received have been healed with fair excuses, and notches of bumps bestowed counted with pride, there are bump suppers for the successful—feasts of adulation and roast beef seasoned with brown ale. And then to bed—

> Where, in a trice, sleep-laden eyelids close;
> Each Toggernaut, deep in a sweet repose,
> Views once again the Isis' swollen stream
> And bumps and over-bumps in breathless dream;
> All—except "six", who vents a senseless snore!
> But "six" had dreamed of bumps the year before!

"Eights" week, late in May, sees the tale retold, in better form and weather. While the Torpids are heavy fixed-seated boats manned by young oarsmen who have never rowed in any better college race, the "Eight" contains the best talent of each college, seated on slides, in the best product of the skilled shell-builders of England. Even the gods who lately dwelt upon Olympian seats in

the varsity eight and raced the hostile deities of Cambridge in March, are not ashamed to pull an oar for college fame. At this time, too, the monastic year of the undergraduate is over for a time—girls in dainty summery white come up from London and Winchester and elsewhere to sit on the tops of the college barges or watch from punts the pageant of young manhood sweeping past on the river. This is the social event of the year. This, and not the more sedate season of Commemoration, is the time when her sons return to Oxford. Now the City is full of visitors. The hearts of starved youth are gladdened by the sight of gay hats and parasols in every quad. Parties profane the once-studious morning hours; dances star the evenings.

In the afternoon, for the six racing days, the River is brimmed with craft of every description; afar the vistas of punt poles make a watery forest of all save the narrow ribbon of the race-course. The barges swarm with white gowns and rainbow-banded straws. While the gay crowds divert themselves with tea the boom of the starting gun is heard from Iffley,—and the race is on:

Parson, quit your lonely village,
Citizen, the smoky town;
Farmer, leave the fields and tillage,
Lawyer, doff that wig and gown!
Breathe once more the youth of Oxford
Where the punts serenely rock:—
For the Eights are paddling, paddling,
Down away to Iffley Lock!
Keep her steady!
Turning, ready,
By the bend at Iffley Lock.

—*Photograph by Henry Taunt, Oxford*

EIGHTS AND BARGES

"Past the Boat-house, up the barges"

Crowded barge-tops shine resplendent
With the decorative sex,
While their cavaliers attendant
Strive a teacup to annex;
Eightsmen grey, and Eightsmen greyer
To the riverside re-flock—
For the Eights are pulling, pulling,
Fast away from Iffley Lock!

* * * * *

As the Eights come swinging, swinging,
Hell for leather through the 'Gut'!
Feel her jumping?
Boys, You're bumping!
Break those stretchers through the 'Gut'!

* * * * *

Past the Boat-house, up the barges,
Swinging, spurting all the way!
While enthusiastic Pa, gesticulating, howls 'Hooray'!
For *his* boat, *his* boy are bumping,
And it's more than he can stand,
Till the coxswain signals 'Vanquished!'
Till the coxswain lifts his hand.
'Finely rowed, sir!
I'll be blowed, sir.
But that last long spurt was grand!'

Listen! soft—the river calls you
From the city, country, coast!
(Some, perchance, have reached life's *Boat-house*,
Through the *Gut*, and past *Red Post*)
Join us now, sirs!
Come! Here's how, sirs;
'Eights for ever!'—that's the toast!

If upon your college the laurels of victory have fallen, you and your fellow runners on the Tow Path claim the benign kinship of Father Thames, and, plunging into the tide, clothes and all, swim across, to escort home, like so many Tritons, your heroic Eightsmen.

Of course, the greatest rowing event of the year is the Oxford-Cambridge race, rowed on the Thames in the western suburbs of London during the March vacation. But this race, falling as it does without the pale of Oxford and rowed as it is on the lower alien waters of the River in the land of the Philistines as a sort of gladiatorial show for a general public, has less of the spirit of joviality that marks the combats of Eights and Toggers. It is a more aloof and sedate affair.

It is significant of the spirit of Oxford athletics that the University has no professional rowing coach. The varsity crews, as well as the college eights, are trained by veterans of past races, who gladly give their time and effort. The best of the college eights are sent to take part in the gala British week of water sports at Henley in early July. There perhaps will be seen Harvard or some other American crew; and the slower, steadier English stroke will be matched against the more jerky feverish western style in which the oarsman rows less with the back and more with the arms. These matters, too, are less purely Oxonian.

The varsity oarsman, it may be said, has attained something little short of immortal fame. His blue is the hardest blue of all to win. And rowing has long been, is, and shall be the greatest sport of the University.

There is, however, a lazier life of the River, less glorious

but perhaps more delightful. There are in fact two rivers. The Cherwell, a pretty stream flowing through fields of buttercups and woodlands where cuckoos sing, comes down from the hills of Banbury. Passing through "Mesopotamia" and under the bridge hard by Magdalen Tower, where boy choristers greet each May Day with a Latin hymn, it gently meets the Thames near Christ Church meadows, among the college barges. When Spring has sweetened the land, the Cher is a river of indolent dreams, a paradise for idle boating. You can paddle or pole your way up its gentle current and lie against the bank under the grateful willow shade. Or you can make Sunday trips with a few friends far up its winding course; here the river is but a brook, where angling or Aeschylus find added pleasure in the golden haze of the fields or the green gloom of interlacing boughs. Or again, young ladies from St. Hugh's or Lady Margaret may be taken on a quest for tea among rustic summer houses.

The main river also has its charms. Above the City, beyond gas works and Port Meadow—the common of Oxford citizens for a thousand years—it again becomes eloquent with the shade of great elms and flocks of white swans. It washes the bower of Fair Rosamond at ruined Godstowe. There, too, is the haven of piscatorial peace that would delight old Izaak Walton himself—the Trout Inn. Hither, so the proprietor stoutly declares, the nuns of Godstowe used to come for a harmless draught. And farther up above the woodlands of Wytham and Eynsham toll-bridge (where by George III's decree a pram pays as much as a motor-truck) the boatman comes into a quiet where sleepy trees hold up the drowsy summer

clouds and herons stand mooning in the whispering reeds. This is Newbridge, which, now that old London Bridge *has* fallen down, has become the oldest bridge over the Thames. On its perfect aspiring curve, above the seven arches, the lace-frilled Kingsmen bore down the Roundhead pikemen long ago; a most proper sort of bridge, with an inn at either end—the Rose, of potent home-brewed ale, and the May Bush, of old flagstones and benches worn to hollows. Or should the river wanderer wish to prolong his Odyssey, he may visit at this point its fair daughters, the sedgy Windrush and the "perfect Evenlode":—

> A lovely river, all alone,
> She lingers in the hills and holds
> A hundred little towns of stone,
> Forgotten in the western wolds.

Or perhaps you will prefer to travel downstream from Oxford to Nuneham Park, where "Capability" Brown, prince of artificers of the artificial eighteenth century, who saw a stream merely as an excuse for an elaborate bridge and who re-worked nature to man's behest, has built his monument of landscape gardening. Farther on the spires of monkish Abingdon shadow the river; and beyond, in labyrinthine backwaters where cows crop waterlilies, checkerboards of peaceful fields are spread below the crest of Sinodun, the key-hill of the upper Thames valley, with its ramparted slopes and gloomy crown of trees whose roots are among the brave bones of Briton, Roman, Saxon, and Dane.

There is a wealth of craft from which to choose: rob-roys, dinghys, whiffs, canoes from Oldtown, Maine, and

the prime favorite—the punt. Epicurus may well have spent his days in some Grecian prototype of the punt. Its name in England brings memories of girls in restful white and men in flannels with rainbow sashes, of bright summer under the airy canopy of shade, of idling over happy books. The punt is a light flat-bottomed square-ended boat, with cushions upon which to recline at length. It is propelled by a long pole which the propeller, standing upon the rear end, shoves into the bottom. Now the bottom is a thing of guile; for yards and yards it may stretch hard and firm, and then, just when the punter is rosy with confidence, it drops serenely away, or the pole sinks swiftly into a sickening mudbank. If adept, the punter stays with the punt and leaves the pole; if not, he stays with the pole and leaves the punt. The way to skill is moist. For the novice, too, the punt will go in any direction save that chosen; he will receive rich examples of oratory from boats he never dreamed could be hit. Then there are trees ready to treat him like Absalom while the punt goes merrily on. Punting is a royal game —for those who lie on the cushions and give advice to him who stands and poles.

There are more byways to learning than those of the rivers. There is the great university of the hills and hamlets around Oxford. Walking is not a lost art. Golden lectures may be read in the October wheatsheaves, and lessons of happiness and contentment, as well as of Gothic and Norman architecture, may be learned in the hundred villages within footing distance of the City. The sleepy lanes of Stanton Harcourt and the rose-hung thatched cottages of Wytham offer rich courses in the culture of

life,—precepts of simplicity and of peace. One may live Gray's Elegy almost within a stone's throw of the old City walls. There are the fragments of mediaeval glass in Yarnton Church, the lich-gate of Garsington, the village green of Marsh Baldon, the village pond with palings and ducks at Cumnor, streets of chocolate-colored thatched cottages with geranium window-boxes and rose-wound dormers at Clifton Hampden, the ruined mill at Wheatley, the everlasting roses of Hinton Waldrist, the Fyfield elm where Matthew Arnold's maidens danced on May Day. There are fancies to follow among the twisted and knotted pollard willows below Ferry Hinksey, hundreds of larks to gladden your heart along Cowley Plain, and nightingales to hear in the high woods of Iffley. It may be your good fortune to become the friend of a waterman who lives in his houseboat with geraniums and white curtains, close by the remnant of Osney Abbey. You may hope to come to know the genial philosopher with wooden yoke for carrying waterpails, who serves the housewives of Iffley. The unspoiled humanity of old village life awaits you upon the hills and in the valleys on every hand. There are good friends to make your trips worth while, men who know the countryside to its last stile and hedgerow.

There is the Meadow of the Seven Candles below Iffley, where the monks of Abingdon and the haughty Norman burghers of Oxford saw the miraculous voyage of the raft, which, with its candles against the stream, circled all the disputed meadowland, touching it everywhere for the brotherhood of Abingdon. Below the Tower of Iffley Church,—the most perfect Norman church in Europe—with its zodiacal bird-demons fringing the door with their

beaks, snowdrops usher in the youngest Spring. Beyond the Church and past the hill where Hawthorne loved to lie and watch Oxford's spires, is a coppice where even in February the wild yellow primrose blooms. When you have wandered far on quests like these, there is everywhere offered the rest of inns, where tea with eggs and rich jam or plenty of good ale and cheese give you new energy for the walk homeward.

If, like most undergraduates, you get yourself a bicycle, the circle of your day's wandering from Oxford may be widened. Within a day's ride—out and back—are many sights to see. All Berkshire beckons from the South; on its blue downs Alfred and his Saxons with their "morning-cold" spears in hand awaited the shock of the red-haired Danes coming over the crest of Ashdown at sunrise. Below is Wantage, an ancient town of kings; and Faringdon, where Canute made merry with a silver drinking horn still to be seen. This is the Vale of the White Horse; and here, above Uffington, is that great white dragon itself, the symbol of the West-Saxons, shining afar as when first carved out of the turf by Alfred and his victorious men after Wedmore. You may climb up and sit in the creature's eye!

Westward the Cotswolds invite you to their tucked-away towns living the quiet life of yesterday, each with a Norman church, and names of music such as Stow-on-the-Wold. To the North are Blenheim and its ducal seat, and Woodstock. Farther on, but less than fifty miles from Oxford, is Warwickshire— with Stratford, Warwick, and Kenilworth. To the Northeast are Banbury, famous for buns, and Bicester; while Southeast are the beech-crowned Chiltern Hills. The England that you thus come

to know—here is the heart of old England—you will remember while you live.

Within the City itself there is learning outside of lectures and university libraries. No city in America or England, save London, has more delightful bookshops. They run underground, they overflow upon the streets; I know of no more entertaining course than that of the street bookstalls; you may have Marcus Aurelius at his best amid the street sounds—dull poets acquire an eloquence in the open. No one disturbs you, for these books can be bought for a song; and you may read away whole afternoons. Antique shops also spread their nets of old Sheffield to ensnare you. You will sooner or later become a collector of something.

In the beauty created by the past is much to be learned by the present. The different colleges themselves offer a field of architectural and historical learning that no one undergraduate lifetime can hope to exhaust. Every sort of architecture and art,—good, bad, and indifferent—is about you. But try as you may, some colleges will always remain a *terra incognita.* And if you do not try, you will probably find yourself at the end of your third year, when Schools are over, rushing about and doing the University like a Cook's tourist.

Best of all, there will be a university of English friends; for after a time much of the reserve of the first days will disappear. The best English gardens have high walls, with broken glass on the top; but there are gates which will open. Perhaps Americans overdo cordiality in their colleges, where a premium is placed on a good "mixer". But, at all events, there exists at

—Photograph by Henry Taunt, Oxford

TRINITY COLLEGE LIME WALK

Oxford not the slightest impediment to an American's forming friendships of the truest sort among men of similar tastes. If he be a "blue", or wish to be one, he will find friends among lovers of sport; if he delight more in pleasures of the mind, he will find the fellowship of kindred minds. From his tutor, dean, or even the Head of his college, he may come to know how graceful much learning may be made. In North Oxford he may meet those less actively in the University life—great men and leaders of the thought of the nation. Sir William Osler while he lived was such a friend to undergraduates.

On the ladies' days of Eights and Commemoration Weeks, the undergraduate may extend his friendships to girls of his own age and interests. Then come teas in quiet gardens, teas and spreads in your own sanctuary, if you be still in college, or among your uncertain armchairs and under your landlady's critical eye, if you be in lodgings (or "digs", to speak the varsity language). There are dances under the marquee that fills an entire quad like the tent of a patriarch, supper in a transfigured hall, and walks among the trees of the garden, festooned with lanterns. At other college balls also you may help to make a happy party. Nor are these the only seasons of such society, for there are dances and teas at Somerville or Lady Margaret.

Oxford terms are short, and your devotions beyond mere books so long, that most of your work must be done in the vacations—the six weeks' periods at Christmas and Easter, and the four months of the summer. Even then you need not retire to a hermit cell in the country. Friends reading along the same lines may join you for a "reading party" in Devon, or North Wales, or

among the Lakes. But in your early years, with Schools far ahead, you will probably seize the opportunity to travel on the Continent—many Americans manage to roam from Norway to Spain, and Brittany to Sicily, though the increased cost does not encourage long journeys.

Apart from the round of more or less organized social life which I have been describing, in addition to the pleasure of University sports and functions, and excursions into the surrounding countryside, it is more than likely that the undergraduate will find the best hours of his life in informal gatherings of his friends in his or another's rooms. Oxford is intensely social in the most informal way. Undergraduates are continually entertaining each other at breakfast, or at lunch, or meeting for tea, or coffee after dinner, in their rooms in college or in their lodgings in the City. These occasions, among friends, are of the pleasantest and most valuable social experiences which the University can offer. The habit of entertaining and being entertained in this way is one of the best; and is early taught to the first-year men. It is fair to say that the undergraduate who spends two consecutive days in term without a meal or a chat over tea or coffee with some of his fellows is either deliberately missing one of the best gifts of the University, or wrestling almost too vigorously with Schools and books.

This is especially true of the first year. Then the terrors of Final Schools are dimmed by the haze of distance; and the undergraduate does not ordinarily feel bound to spend more than half of each term-day over his books. Summer term of this first year is the most social term of all—a term when distant Schools and beautiful weather

combine to keep you much outdoors or with your friends. Such a day may frequently run something as follows:

You wake on your small pallet, reminiscent of barracks, with great reluctance, for Oxonian sleep is deep and untroubled. Something is forcing itself upon your state of "pure being". At last you know—it is your "scout". He has been hovering over you and chanting his "Five-and-twenty-minutes-past-seven, sir" for heaven knows how long, or rattling away at your jug and bowl. Through the window, whose businesslike bars remind you that this is Oxford—the last outpost of a mediaevalism which kept lads of learning in at night—you see a neighboring college gable. And you hear the incessant ringing of variously-toned bells, all over the City. You leap out of bed and bathe swiftly,—for cares are far away and you have a "brekker" on your hands this morning. The hot water for shaving, in the can that looks like a garden watering pot, is hot by courtesy only; and you must eke it out from a jug as cold as New England providence. You hurry—and finish your dressing before the cheery warmth of the fire in your study; slipping into gray flannel "bags" (an unofficial badge of the University from Fellows of All Souls to the meekest commoner) the name of which denotes their cut and want of creases, and donning a woolly waistcoat and a sports coat of heavy Scottish tweed. Now you are in the ordinary working uniform of undergraduate Oxford.

Your scout hurries back and forth and in and out of your study. White linen and silver toastracks begin to appear from his closets and yours. You have four or five men coming to your breakfast. In the lean years during and just after the war, colleges retrenched and

forced all members to take all meals in the college hall. But good days return, and the best customs. You may have to go to another college for your tutor, but you can have breakfast, lunch, and tea in your own rooms.

Your study, it should have been said, may be a panelled, though somewhat gloomy, rectangle—furnished with ordinary wooden chairs and two or three somewhat shabby armchairs. There is a sideboard, notched and chipped by men and breakfasts of other days. And a bookcase which some worthy tried to decorate with carving. Mirrors abound,—for some reason unknown, a decorative *motif* popular with college bursars. On your walls are a couple of goods prints, and possibly something which you claim to be "an old master". In any case your mantel boasts a match box, a tobacco jar, and half-a-dozen pipes.

While the scout finishes laying the covers, you answer the summons of your college bell, attending chapel or presenting yourself at roll-call. Thus your presence in college gets a final check. For this function, you will have caught up a bit of tattered black cloth from under the table, and wrapped it around your neck or thrown it over a shoulder. You are a "Commoner" in the University, and this is your gown—a strip of stuff with holes for the arms instead of sleeves, reaching only to the bottom of your coat, and far from meeting in front. Two little streamers springing from the shoulders, and a sort of sailor collar, give it the appearance of a garment. For going abroad at night, and for all University functions, the gown is your necessary companion. For all but the most formal it serves for that academic dress which by rule includes, not only gown, but cap and white tie as well.

Once returned to your rooms, desultory guests begin to appear. Breakfast begins at last before an imposing array of food. Fish with strangely colored sauce, sausage rolls or breaded lamb chops, coffee in tall silver pots, tea for those who wish it, racks of toast, ready for thick butter and jam or marmalade. Conversation is as plentiful as food. One holds forth on the need of a return to ways bucolic, another defends the new lady undergraduates, a third makes sarcasms on his don's clothes or a pernicious man of alien fold—all topics from politics to gossip are touched at will. After food is done and smoke has filled the room, one leaves to read to his tutor an essay which he spent last night in writing. The rest drift away gradually—the last waiting until the morning is more than half gone. You have just time to make the two lectures you really must keep abreast of this term. So you snatch up your gown and are off on your bicycle for a distant college hall.

After another lecture you hurry back to lunch at one, to be taken in solitary state at one end of your table. This may be a meal of cold meat, bread and butter, and ale if you like; but the average undergraduate takes little but bread and cheese, and possibly a fruit tart or something similar. For lunch, followed immediately by sport, should be a light meal.

Throughout the afternoon you pull an oar, play rugger, swing your golf clubs, or tennis racket, or indulge in some other sport or exercise to your particular taste. By half-past-four you are back in college, and ready for tea, in your own room alone or with friends, or at the rooms of another.

Tea in Oxford, as in all England, is a manly affair, and

not the pink nightmare of America. It is not delicate ices, thin brew, and fragile wafers. On the contrary your host will give you thick sandwiches, crumpets, Banbury buns, buttered toast, bread and jam, or rich fruit cake—leaving you to eat as much or as many as you like. All these may keep company to tea brewed well and strong. This is another meal, and not the least of the day. And it ranks among the pleasantest of the day's occasions. Good tea gives a subtle eloquence to the tongue; and witty epigrams and noble schemes are born about the stroke of five in Oxford.

After tea friends scatter, and you repair to a library or to your rooms for reading until dinner. This, the fourth meal, is taken by the college as a body, in a large dining hall where in winter, a flickering glow from the great fireplaces throws strange shadows over the dim pictures of old dignitaries and leaders of the college world. You wear your gown, and sit at a long table with men of your year. The Scholars, members of the foundation, have their own table; and across the head of the hall is a dais and table for the Head of the college and the Fellows—who dine in dinner dress and long gowns. The high lights on old silver, good beef or mutton, and lively conversation make dinner a pleasing occasion; but it is perhaps the least appreciated meal of the day and is not lingered over by the undergraduates.

After dinner, in summer term in the long English evening, you and your friends may adjourn to the garden to inquire after the health of the college tortoise, who by report knew the last Stuart king, or to play at bowls on the velvet lawn, or to gather about a garden table for coffee and pipes.

At this early stage of your university career and in summer term, there is too little time for evening study in any case. You may go to the theatre or to a club meeting, being careful to take your gown. For then is the hour when Proctors walk abroad in black gowns, with a train of "bull-dogs" recruited from fleet townsmen, ready to run an offending undergraduate to earth and hold him for the sedate approach of their Proctor, to ask his name and college and to request the favor of a call on the following day. Any rag or fraction of a gown, however tattered or burnt by fire, will save you from a fine on that score; and presence of mind may make one gown serve for two, and cover a gownless friend. There are many rules of undergraduate conduct in the City; infraction if caught means at least a proctorial fine, and at most, dismissal.

You will return to your college before midnight. After nine o'clock its gate is closed, but will be opened to you in consideration of a small fine, increasing with the lateness of the hour. But after midnight it will not be opened. And the penalty for not being in at that hour is expulsion. There are ways over eight-foot walls and chevaux-de-frise and broken glass—there are airy routes along the boughs; but at best they are uncertain.

Back in your rooms, you may be unable to retire despite the hour. Friends drop in for a short talk and a pipeful of your tobacco, and to criticise your taste in mixtures and authors. Solid ideas are uttered at midnight. Would that your tutor might hear them! But the night grows and friends slip off to bed; and you, too, lest morning catch you lightheaded.

What have you accomplished?

John Masefield in a pleasant lecture in the Schools

gave Oxford undergraduates a vivid picture of the competition between the creative artist and life: one's best drama may be broken hopelessly by a quarrel of fishwomen outside the window; two dogs may fight, and ruin an ode; a friend, bursting in, may wreck a sonnet. But great creators can compete against fishmongers, dogs, and friends. You will not forget, even in the Valley of the Shadow of Finals, that Aristotle taught the lesson of the golden mean, for you achieved that conclusion with girl Commoners whispering on your one extreme and a decrepit Scholar punctuating his reading with sneezes, on your other. At any rate you have been master of your rooms and of your destiny. Schools are still two years ahead, and many days of hard work; but summer term in your first year is the time for friends and exchange of ideas. Your life will never know another such time.

Thus, in his comings and goings amid this active life the undergraduate may happen upon the lasting life of the University behind her life ephemeral. Behind her pageantry of cricket, crew, and football, behind study that becomes her youth like a dream and the dreaming that makes all things golden, behind the careless luxury of years all promise and goodwill, behind her gifts of friendship and happiness, there is an enduring secret charm. Perhaps no one may describe the real worth of Oxford; like things of beauty, she eludes, to tempt men still. And there is symbolism in her towers; for most of their days they stand half-veiled in haze or clouds of opalescent rain; even from the High, St. Mary's spire rises aloof, unreal. Some faultless April afternoon, from Hinksey Hill or Wytham Wood, one comes at last upon

the view of all the white glory of the City,—but even as he gazes the mists obscure the Vision. And so it is with the secret which inspires her life. It can be learned only by living in it, and can be told only to those who have seen.

CHAPTER IX

CECIL JOHN RHODES
1853–1902

By George Van Santvoord, B. Litt., *Connecticut and Oriel, '13*

During the years between 1873 and 1881, the lecturers at Oriel College in the University of Oxford were occasionally annoyed by a tall fair-haired boy who diverted the attention of their auditors by passing among them for inspection handfuls of uncut diamonds. The offender was Cecil John Rhodes.

In the quiet country parsonage where he had grown up the dominating personality had been his father, a shrewd old vicar famed for his beautiful reading and the terse ten-minute sermons he preached to an appreciative congregation. The vicar hoped all his seven sons would follow in his footsteps and become parsons; but to his disappointment their natural tastes prevailed, and one by one they drifted away into the Army or other more adventurous careers. Like the rest, Cecil, the fifth son, had contemplated entering the Church. At school he won a medal for elocution, which seemed to show that he was suited for holy orders. But symptoms of consumption decided his father that the boy needed a long sea-voyage, so at the age of 17 he was sent out to join his brother Herbert, who was experimenting with cotton-growing in the remote colony of Natal.

CECIL JOHN RHODES

(From a miniature painted by Miss Mary Helen Carlisle, 1896.
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Three years in South Africa transformed Rhodes from a shy angular lad in precarious health into a vigorous able man. The first months he spent on his brother's farm, planting cotton, clearing new land of its dense brush, and during his spare hours reading his classics against the time when he should return to England to enter the University. He lived in a tiny hut in the bush, working out of doors most of the day. For long periods during his brother's absence he had full charge of the farm and its Kaffir laborers. Business capacity, respect for the dignity of labor, and experience with the natives that gave him rare insight into African character—all these he gained before the failure of their cotton crops and an extraordinary opportunity in the north lured the brothers away from their plantation in Natal.

Diamonds had been discovered in the Orange River country and on every tongue were marvelous tales of fortunes in the making or already made. The brothers packed up their possessions and Herbert set out ahead to secure a claim, leaving Cecil to follow more slowly with his Greek lexicon and the mining tools in a lumbering ox-cart. So Cecil made the 400-mile journey across the lonely upland country to Kimberly all alone. It gave him abundant opportunity for reading and meditation. As he went inland he began slowly to ascend the great central plateau of Africa—the "high veldt", with its broad open plains, clear air, and starry nights, so like those of our own West. Here he met his first Boers, descendants of the Dutch farmers who had trekked up from Cape Colony to found their Orange Free State and South African Republic soon after the old Dutch settlement at the Cape had been taken over by the English during

the Napoleonic Wars. To Rhodes who knew only the semi-tropical colony of Natal, with its homogeneous British population, all this was new and fascinating, and he came to love the veldt with its broad sunny spaces, and to respect the honest Dutch burghers.

At the end of the journey he found Herbert's claims at Colesburg Kopje, or New Rush, as the swarms of diggers had christened it. In a letter to his mother he gives a good picture of the scene as it appeared from his tent: "Imagine a small round hill, at its very highest part only 30 feet above the level of the surrounding country; all round it a mass of white tents. . . . [It] is like an immense number of ant-heaps covered with black ants as thick as can be, the latter represented by human beings. There are about 600 claims on the kopje and . . . about ten thousand [men] working every day on a piece of ground 180 yards by 220."

In such surroundings the brothers worked their claim. Herbert's restless spirit soon found mining irksome, and he often drifted away, leaving his younger brother in charge. It was no easy school for a boy of 18, to hold his own among the crowd of rough diggers, to watch over a valuable claim and manage a crowd of barbarous natives always intent on stealing diamonds and ready for any mischief. There men saw him on his claim, sitting on an overturned bucket,—"a tall fair boy, blue-eyed, with somewhat aquiline features, wearing flannels of the school playing-field somewhat shrunken with strenuous rather than effectual washing". Yet this boy soon learned his new game, so that no one was more skillful at it than he. The New Rush was the preparatory school from which he entered Oxford in 1873.

Probably no such undergraduate had been at Oriel since the day, some 300 years before, when Sir Walter Raleigh had left college, with his dreams of finding the treasure of El Dorado, and of founding an "Inglishe nation" in America. His fellows did not understand him at first and found him rather hard and cynical. He was constantly worried about his claims, and more than once he was uncomfortably near the end of his resources. More disquieting still was a recurrence of his old lung-trouble, so serious that his doctor's dictum was that he had "only six months to live". But Rhodes's determined will never wavered. For ill-health or financial difficulties his remedy was the same—recuperation in South Africa.

Yet he found at Oxford something so precious that he returned there again and again until he had kept all his terms and qualified for his degree. It was partly the visible results of the Oxford training that impressed him. As he expressed it later in his life: "The Oxford system in its finished form *looks* very unpractical. Yet wherever you turn your eye—except in science—an Oxford man is at the top of the tree." But more than this it was the spirit of Oxford that laid hold of his imagination. In his college he was not a very familiar figure, though he rowed a little, played polo, was master of the drag-hounds and belonged to some of the most exclusive clubs, like the Bullingdon and Vincent's. Still less was he a "grind", for he writes his friends of his "tremendous skirmishes" with the dons, who at times were in despair over his desultory methods of study. Yet through it all he was finding what he wanted at Oxford—time for talking, reading, thinking. His friends were mostly quiet men who kept to themselves; many of them later became prominent in politics

and business, and with them he loved to discuss some of the great questions which were interesting him—the eternal questions of politics and government, and of man's end in life.

In his reading he found satisfactory answers to some of these questions. Aristotle's *Ethics*, for centuries the cornerstone of education at Oxford, impressed upon him the conception of virtue as the "desire for the exercise of the human faculties in such a way as to develop the highest excellence in the best circumstances". Gibbon's picture of Rome as the great source of civilizing and stabilizing power interested him hugely, and suggested a worthier aim for his own country than mere commercial prosperity. And joined with these two there came a third teacher in the person of John Ruskin, whose great *Inaugural Lecture* with its appeal to the youth of England Rhodes held as one of his most precious possessions.

Rhodes was 28 years old before he took his degree at Oxford. Of the eight years since his matriculation he had spent about five in South Africa, partly to regain his health, partly to watch over the fortunes of his mines. Matters had been moving swiftly in the diamond fields during those years. Overproduction had lowered profits very considerably and many of the diggers were getting discouraged. The tiny area of "yellow dirt" in which the stones were found was so honeycombed with diggings that the walls of the pits began to fall in, burying the remaining diamonds deeper than ever beneath the débris, and to add to their troubles water began to flood the pits from below.

In all these difficulties Rhodes saw only opportunity. One by one he bought up the claims of the men who were

discouraged and ready to quit. While the owners of flooded mines were waiting for machinery to arrive from England, he located a Boer farmer who had a pump for irrigating his farm. The Dutchman was determined to keep his pump, but to rid himself of Rhodes's importunities he named what he thought a prohibitive sum—and Rhodes bought it, though it took all his ready money. He had to persuade another old Boer to transport the pump to the mines on his mere promise to pay him. Rhodes never forgot the honesty and trustfulness of this old fellow, and used to date his sympathy for the Dutch race as beginning with this experience.

From such incidents it is easy to understand why Rhodes succeeded in the diamond fields. Evidently his neighbors recognized his character and ability, for when Griqualand was annexed to Cape Colony in 1880 and given two seats in its Assembly, the voters promptly chose Rhodes to represent one of the constituencies. Boer farmers and the cosmopolitan population around the mines seemed equally to admire and trust him, and he was returned to represent Barkley West, election after election, until his death.

Clad in his Oxford tweeds Rhodes must have come as something of a shock to the rather stately assembly at Cape Town, where many of the old Dutch members dressed formally in black. But they and their taciturn leader, Jan Hofmeyr, whom they called "the Mole", soon came to look on the young Englishman as a friend and ally. At first he took little part in the debates, quietly studying commercial and political questions and making friends with the leaders. Gradually he became prominent. One of his contemporaries describes him in the Assembly

as "tall, broadshouldered, with face and figure of somewhat loose formation. His hair was auburn, carelessly flung over his forehead, his eyes of bluish gray, dreamy but kindly. But the mouth—aye, that was the unruly member of his face,—with deep lines following the curve of the moustache, it had a determined, masterful, and sometimes scornful expression. . . . His style of speaking was straight and to the point. He was not a hard hitter in debate, rather a persuader, reasoning and pleading in a conversational way as one more anxious to convince an opponent than to expose his weakness. He used little gesture; what there was, was most expressive, his hands held behind him, or thrust out, sometimes passed over his brow".

All this time he was devoting a good deal of thought to his mining, introducing better machinery and purchasing the claims adjoining his own, till by 1887 he controlled the whole area of the "nice little mine" he had described to his mother in 1871. Characteristically he named it "De Beers" after the old Boer farmer who had owned the land originally.

The danger of the whole industry being ruined by competition was always in his mind. Each year, according to his calculations, there was a market for about £4,000,000 worth of diamonds—and no more. Overproduction would mean only that prices would fall, and the only possible solution for the miners was amalgamation of all the mines, so that production and prices could be regulated. In the way of such a scheme stood a clever Jew called Barney Barnato, who had gained control of the mines at Kimberley, much as Rhodes had done with De Beers. Both men were determined to win control of

the entire industry, and a bitter struggle began between them. After a fierce contest Barnato was downed, and forced into amalgamation with the organization of the De Beers Consolidated Mines. Rhodes's masterful will prevailed against Barnato's opposition even in the details of incorporation of the new company, so that it was not merely a mining concern, but might engage in almost any sort of enterprise—building railroads or telegraph lines, banking, and even raising armed forces to protect its lands. "No one else in the world," said Barnato, "could have induced me to go into this partnership. But Rhodes is an extraordinary man; he tied me up as he ties up everybody. It is his way. You can't resist him."

For Rhodes the way was now clear for undertaking all sorts of schemes. Gold mining in the Transvaal had been developing rapidly, and the holdings he acquired there, combined with the profits from De Beers, provided him with abundant means. This gave him added power in working for the great object he had come to look on as his main purpose—the extension of British influence into the interior of Africa. And his friendship with Hofmeyr and support of the policy of the "Africander Bond" in encouraging agriculture in South Africa had given him the needed political strength.

Four years before the struggle with Barnato he had seen the peril threatening the British expansion in the north. On the northeast the Dutch Republics barred the way. On the northwest was the danger, soon to be realized, of German occupation. Only a narrow lane to the interior lay between. If the "neck of the bottle" were once closed, Cape Colony and Natal would be left precariously on the tip of the continent, and all hope of expansion would be ended. Just in time Rhodes

dashed in. Squatters from the Transvaal and native chiefs were wavering until he arrived and persuaded them to accept British rule under the Crown. A tactless British officer nearly undid all his work by angering the fiery Boer General Delarey, so that he declared ominously —"Blood must flow!" But Rhodes was on the spot in time, and persuaded the Dutchman that they should have breakfast together before talking about blood. Delarey was so charmed with his guest that he kept Rhodes with him for a week and invited him to act as godfather to his grandchild.

So the corridor to the interior was saved. But Rhodes was not satisfied. To him the interior of Africa with its vast territory given over to the savages, its waste of nature, and its contempt of human life, was a perpetual challenge. "It is inevitable fate that all this should be changed", he told his friends, "and I should like to be the agent of fate." He longed to see the whole country opened to civilization. Even a map of it fascinated him, for every region was as familiar to him as if he had seen it; his friends loved to "get him on the map" and let him talk, while they listened as charmed as was Desdemona at the stories of Othello's wanderings. "Homes, more homes—that's what I'm working for!", he would tell them at the end of his discourse.

One last formidable obstacle in his way was the savage tribe of the Matabele, the greatest military power in Africa since the destruction of the Zulus. To their king, Lobengula, Rhodes now sent his friend Dr. Jameson as an ambassador, promising £100 a month for the king and rifles and ammunition for his warriors in return for mining privileges. Lobengula is described as an

impressive old fellow: "A somewhat grotesque costume of four yards of blue calico over his shoulders and a string of tigers' tails around his waist could not make his imposing figure ridiculous. In his early days he was an athlete and a fine shot, and though, as years went on, his voracious appetite rendered him conspicuously obese, he was every inch a ruler." He was kind to the few Europeans who came to his country and had received from them a variety of gifts ranging from opera hats to "champagne enough to float a battleship"! Dr. Jameson was an old friend of Lobengula and had cured him of his gout on a previous visit; so the king readily received him at his royal kraal and agreed to allow prospecting in his kingdom, and later to permit an expedition to be sent far to the north of his territory.

This gave Rhodes the chance he had been longing for. From the English Government he secured a charter for a great company for opening up the northern territory. Not since the days of the East India and Hudson's Bay Companies had so great an undertaking been chartered, for it had power to build railroads and telegraph lines, to encourage colonization and trade, and even to police and govern the country when it had been opened. The Duke of Abercorn and Earl Grey consented to be directors of the new company, and Rhodes had no trouble in interesting the British public in his enterprise.

Meantime he made haste to fit out an expedition to enter the northern territory and to make an actual settlement before Lobengula should change his mind or his warriors should get out of hand and interfere. In June, 1890, his column of pioneers and police set out on its perilous 400-mile journey through the wilderness,

guided by a few hunters and explorers who knew something of the country. Three months later they arrived at their destination and hoisted the British flag over what is now Salisbury, the capital of Rhodesia.

Rhodes himself had not been able to go with his expedition. There had been a cabinet crisis at Cape Town and he was chosen as Prime Minister to form a new Government. For five years, the busiest period of all his busy life, he held this office, besides continuing to direct his mining interests and finding time as well to guide his Chartered Company in opening up the great territory which was soon to be named after him.

Possession of this territory was an enormous advantage to him in working for his object—the federation of all the scattered Dutch and English settlements into one great South African Union. Against him stood the republican sentiment in the Transvaal and the Orange Free State, where the Dutch burghers were determined to keep their independence and their own flags; and in Cape Colony and Natal indifference and provincialism were nearly as hard to overcome.

As Prime Minister, Rhodes followed a broad policy, striving to encourage a national sentiment by customs-regulations, by better means of communication, and by schools where the young people of the different colonies should come together. By all these means he hoped to work toward the social and intellectual union of the colonies. And through his friendship with Hofmeyr and the Dutch, his hopes seemed to be on the way to realization. Even the troublesome native problems he attacked in the famous Glen Gray Act, one of the most courageous attempts in modern times to train a backward people for life in a complex civilized state.

Meantime Rhodes was coming to be known beyond South Africa. Queen Victoria was anxious to see the man who was working so well for the Empire, and his secretary, Jourdain, tells entertainingly of Rhodes's visit to Windsor and the Queen's acceptance of a photograph of him in his customary flannels, taken far out on the veldt.

Another side of his life was seen only by visitors to Cape Town. There in the shadow of Table Mountain he had bought an old Dutch house called "Groote Schuur". Built in the early colonial style, with thatched roofs and spreading eaves, it seemed to him the embodiment of all that a house should be in that part of the world; and when it burned in a disastrous fire he got a rising young architect to rebuild it in the old style. Here he would sit on his "stoep", watching the shadows or the mists in the "kloofs" of the great mountain; and little by little he bought up the land about it to serve as a park for the people of Cape Town.

People often abused his hospitality. Sometimes they even came into his house to order refreshments. But he was determined that the public should be allowed to enjoy the grandeur of the mountain, and he wanted them to see the lions, zebras, and other rare animals that he had sent down from the north and kept on the estate. Like Thomas Jefferson he was intensely interested in finding new and useful animals and plants for naturalization. From the Sultan of Turkey he secured Angora goats from the famous royal herds; his friend Kitchener sent him Egyptian donkeys; and Californian fruit-growers came to advise his farmers on new methods of cultivation. Little wonder that the Boer farmers thronged in to see one who was so interested in their welfare.

But Groote Schuur was no less fascinating to other visitors. The old Dutch inhabitants found in his house a marvelous collection of colonial furniture, and china and glass brought out from France by the Huguenots in the seventeenth century. The scholar straying into his panelled library found rare maps and books about the history of Africa, and in one section what Rhodes called his greatest extravagance, springing from his enthusiasm for Gibbon—original translations of the Roman historians, typewritten and bound in uniform volumes. From all over the world visitors came to see him—Oxford undergraduates, Salvation Army workers, Jesuit priests, American mining engineers, English statesmen—and all were welcome.

It was at Groote Schuur at the very height of his success and happiness that Rhodes made the great mistake that ended his political life. For years President Kruger and his Dutch burghers in the South African Republic had resisted all his efforts at conciliation. Fearful of losing political control of their country, they had treated their immigrant "Uitlanders" so badly that there were constant threatenings of revolution in the Transvaal. Rhodes thought that he saw a chance of ending an intolerable state of affairs, and lent his support and influence to a scheme for interfering in behalf of the revolutionists. Forces were concentrated along the west border of the Transvaal, and in the last days of 1895 they crossed the frontier in the disastrous expedition that became famous as "Jameson's Raid".

Kruger had been growing unpopular with everyone because of his arbitrary acts, but the Raid made him a hero. The German Kaiser sent him a characteristically

indiscreet telegram of congratulation on repulsing the attack. The Cape Dutch waited in vain for Rhodes to issue a denial of complicity in a plot against their kinsmen, till Hofmeyr was convinced that he was guilty of planning it and sent a telegram to congratulate Kruger. The English Government officially declared its disapproval of this conspiracy against a friendly state, and Rhodes was left alone in his disgrace.

As Prime Minister of Cape Colony and Director of the Chartered Company, he had erred in countenancing an attempt to overthrow a friendly government. Probably we shall never know what his motive was. Perhaps he thought that Joseph Chamberlain, the British Colonial Secretary, knew and approved of the scheme; perhaps he had decided that his old conciliatory methods were useless in dealing with so obstinate an opponent as Kruger; certainly his friends had been noticing in him a growing impatience and arrogance which made him all too reckless and eager to accomplish his ends by the readiest way. The Raid was both a symptom of this, and to some degree a lesson to him of the consequences of his new methods. For at one stroke, by alienating the whole Dutch party, he had undone the work of a lifetime. They would never again trust him as a leader. To his friends Rhodes admitted that he had done wrong. But he always felt that the English politicians, for all their "unctuous rectitude", would have applauded his act if it had succeeded, and he never made a public apology for his part in the Raid.

During the rest of his life his greatest interest was in Rhodesia. The picture his bigraphers give of him there is a most attractive one—dressed in his loose white flan-

nels, riding his favorite pony, and camping at night on the open veldt in a sort of van, with a devoted colored servant to do the cooking and a couple of hero-worshipping secretaries to write his letters for him. In this way he travelled about visiting his pioneer settlers, talking over their grievances with them, and cheering them with his ready sympathy. One finds extraordinary stories of his generosity to those of them who were in trouble. His bankers were in constant distress over his habit of making out checks on loose bits of paper torn from his notebook. He told Grey he had once refused to help a man, who in despair went off and killed himself; after that he never refused aid to anyone.

Rhodes was at his best with his settlers. "Here," he told them, "you have the proud satisfaction that you are civilizing a new part of the world. Those who fall in that creation fall sooner than they would in ordinary life, but their lives are nobler and grander." They felt the truth of his words and repaid his admiration with love and respect. Their faith in him was justified in a most spectacular way when the last great Matabele rebellion broke out in Rhodesia in 1896. Troops and police were helpless against a foe who retired into the rocky fastnesses of the Matoppo Hills, and threatened interminable guerilla warfare. Rhodes succeeded in restoring peace where an army would have failed. He sent a message to the savages that he wanted to have an "indaba" or council with them, and with only six companions he rode out into their hills virtually unarmed. At the very first indaba the young warriors were so threatening and brandished their assegais so fiercely that his companions thought they would never escape alive; but Rhodes soon quieted them

—*Photograph by Henry Taunt, Oxford*

RHODES MARCHING IN PROCESSION TO THE ENCAENIA, 1899

and began talking. Once he could "sit down and argue with a man" he usually had his way, whether the man were the Boer Delarey, the Jew Barnato, or the Matabele chief Babyan.

The savage mind worked slowly, and it took two months of talk to convince them. One of his companions describes him sitting "day after day in the blazing sun talking to the chiefs and cracking jokes with them until we were all tired to death with them. It was a great pleasure to watch him while these informal indabas were going on. He would chaff and tease the chiefs, and sometimes one almost fancied he was one of them by the way he adapted himself to their customs. His face would beam all over when he had the best of an argument and had them in a corner." His patience and perseverance prevailed in the end, and the chiefs declared for peace. "We shall call you always the Separator of Fighting Bulls," they told him. "You are our father, our friend, and our protector, and to you we shall look in the years that are coming". So he saved Rhodesia from a ruinous war. Many of his friends told him he had won the greatest victory of his life. His own comment on it one day after a long indaba was merely: "It is such days that make life worth living".

It is pleasant to know that Rhodes had a few peaceful quiet years before his death—a period which Mr. Basil Williams calls his "St. Martin's Summer". His part in the Raid was fast being forgotten; the English public was all enthusiasm for him when he went to London; his old University conferred on him an honorary degree, and he had the satisfaction of receiving it in company with his friend Lord Kitchener. After the ceremony he was

delighted by a rousing reception at his old College. Yet through these last years he felt that life was all too short and that the end was near. One sees this in his feverish anxiety to push his telegraph line through to Egypt—a project which led to his celebrated interview with the German Emperor. It is shown again in his longing to see the Victoria Falls, where his railway was one day to cross the Zambesi. "I want to get there at once", he used to say—"there is little satisfaction in knowing that the railway will reach there after one's death". And it is no less evident in his practical withdrawal from politics, leaving to others the working out of his dearest object—the Union of South Africa.

So when President Kruger had his way at last and the great Boer War began, no one could accuse Rhodes this time of helping to bring on the trouble. Immediately on the outbreak of hostilities he went to Kimberley to remain through the four months' siege by the Boers. His imperious temper made it difficult for him to work under any superior, most of all under a military officer; yet he rendered valuable service in organizing relief measures and keeping up the spirits of the inhabitants. And amid all the fanatical hatred aroused by the war Rhodes was one of the few Englishmen who saw clearly the issues of the struggle. "Let there be no vaunting words", he told his fellow Englishmen who were celebrating their victories, "no vulgar triumph over your Dutch neighbors. Make them feel the bitterness is past and that the need of co-operation is greater than ever. Teach your children to remember when they go to the village school that the little Dutch boys and girls they find sitting on the same benches with them are as much a part of South Africa

as they are themselves, and that as they learn the same lesson together now, so together they must work, comrades for a common object—the good of South Africa".

Such a plea Lincoln might have made amid the bitterness of our own Civil War; and like Lincoln, Rhodes was taken from his people at the very time when such a spirit was most needed. His heart had long been troubling him, and the malady gained upon him with dreadful rapidity. He made a trip to England and had to return to testify in a law-suit at Cape Town, but was too ill to appear in court. After terrible agony he died at his cottage at Muizenberg, on the 26th of March, 1902, in his 49th year, two months too early to see the end of the great struggle he had so lamented.

Like Mirabeau on his death bed, a sort of splendor came over Rhodes as he lay dying. Long-estranged friends like Hofmeyr were won to sympathy by his sufferings, realizing that it was a giant they were losing; and thinking perhaps of his plea at Oriel that his life and actions were those of a pioneer, and should be weighed with those of men who lived in ages when violence prevailed, and not in civilized Europe where right and equity have been firmly established. And like the dying Roman Emperors of whom Bacon writes, Rhodes seemed to sum up his own life's creed in those last impressive words—"So little done . . . so much to do!"

On a barren mountain top far in the heart of the Matoppos he was buried. There old Moselikatze, King of the Matabele, had been buried long before, "seated upright on the summits of his kingdom, so that even in death he might look over the limitless expanse below him". Coming on the spot Rhodes had christened it "the

view of the world", and had chosen it for his own burial place. A simple bronze slab bearing his name marks the grave, and seven giant granite boulders stand guard around it.

It is his will that he look forth
Across the land he won,
The granite of the ancient North,
Great spaces washed with sun.
There shall he patient make his seat
(As when the death he dared),
And there await a people's feet
In the paths that he prepared.

There, till the vision he foresaw
Splendid and whole arise,
And unimagined Empires draw
To council 'neath his skies.
The immense and brooding spirit still
Shall quicken and control.
Living he was the land, and dead
His soul shall be her soul![1]

Not until after his death did many people realize how far-reaching was Rhodes's purpose. The South Africa he had come to was a medley of isolated communities, more diverse and discordant than our American Colonies before the Revolution. Rhodes came, like Alexander Hamilton, enough of a foreigner to be above the provincialism of the colonists. His affections, like Hamilton's, were engrossed by the whole country of his adoption, not by one single state, and he devoted the best part of his life to working for union. In many respects the problem that confronted him was more complex than the one

[1] From a poem by Rudyard Kipling, read at Rhodes's funeral.

Hamilton found. Instead of a single homogeneous people he had two peoples, of different races, with different languages, different traditions, even different forms of government, and living under different flags. And as an added difficulty there was the barbarous native population, far outnumbering the whites. In South Africa the problem was not merely how to effect union, but how to save civilization itself.

It was because he saw this that Rhodes had labored so long to bring about co-operation between the Dutch and English—in his work with Hofmeyr, in his interest in the Boer farmers, in his insistence on "equal rights for every civilized man south of the Zambesi". It was for the same reason that he prized South Africa's connection with the British Empire, with its great Roman tradition of "peace, industry, and freedom". And after his interview with the Kaiser he felt he could count on the Germans to work with him for the same end. In a world still full of barbarism, cruelty, and waste, what else could bring about the victory of civilization but the co-operation of all who were capable of fighting for it?

Perhaps the most striking proof of Rhodes's devotion to these ideals is to be found in his now celebrated "Last Will and Testament", the sixth he had made,—dated July 1, 1899. There his contemporaries read with astonishment of the bequest of Groote Schuur as a residence for the Prime Minister of the "Federation of South African States", of his gifts to Rhodesia, and of his generosity to his "old college of Oriel".

But the world was interested most of all in the fourth section of the Will, where was written his plan for promoting the end of world-civilization to which he had

devoted his life. This was the final and broadest practical expression of the ideal which Rhodes had more crudely stated as early as 1877 in a will drawn when he was only 24 years old. It set up a trust fund of approximately £2,000,000 in the following terms:[1]

Whereas I consider that the education of young Colonists at one of the Universities in the United Kingdom is of great advantage to them for giving breadth to their views for their instruction in life and manners and for instilling into their minds the advantage to the Colonies as well as to the United Kingdom of the retention of the Unity of the Empire. And whereas in the case of young Colonists studying at a University in the United Kingdom I attach very great importance to the University having a residential system such as is in force at the Universities of Oxford and Cambridge for without it those students are at the most critical period of their lives left without any supervision. . . . And whereas I also desire to encourage and foster an appreciation of the advantages which I implicitly believe will result from the union of the English-speaking peoples throughout the world and to encourage in the students from the United States of America who will benefit from the American Scholarships to be established for the reason above given at the University of Oxford under this my Will an attachment to the country from which they have sprung without I hope withdrawing them or their sympathies from the land of their adoption or birth. Now therefore I direct my Trustees . . . to establish for male students the Scholarships hereinafter directed to be established each of which shall be of the yearly value of £300 and be tenable at any College in the University of Oxford for three consecutive academical years.

I direct my Trustees to establish certain Scholarships . . .

[1] The quotations from the Will are given exactly as the Will was written,—in the unpunctuated sentences characteristic of English legal documents.

as "the Colonial Scholarships". (Here follows a list of 60 scholarships apportioned among South Africa, Australasia, Canada, and other parts of the British Empire.)

I further direct my Trustees to establish additional Scholarships . . . as "the American Scholarships".

I appropriate two of the American Scholarships to each of the present States and Territories of the United States of North America . . . (and) direct that of the two Scholarships appropriated to a State or Territory not more than one shall be filled up in any year so that at no time shall more than two Scholarships be held for the same State or Territory.

By codicil executed in January, 1901, after stating that the German Emperor had made instruction in English compulsory in German schools, Rhodes established 15 scholarships at Oxford for students of German birth, to be nominated by the German Emperor; his object, as he stated it, was that "a good understanding between the three great Powers (England, Germany, and the United States) will render war impossible and educational relations make the strongest tie".[1]

In the Will itself Rhodes had stated:

I desire that the Scholars holding the Scholarships shall be distributed amongst the Colleges of the University of Oxford and not resort in undue numbers to one or more Colleges only.

By codicil executed October 11, 1901, he added directions and suggestions to guide the Trustees in the administration of the Scholarships, as follows:

My desire being that the students who shall be elected to the Scholarships shall not be merely bookworms I direct that in

[1] The German Scholarships were abolished by Act of Parliament during the late war, and the Trustees were authorized to apply the funds so released to establishing additional Colonial Scholarships.

the election of a student to a Scholarship regard shall be had to:

(i) his literary and scholastic attainments

(ii) his fondness for and success in manly outdoor sports such as cricket football and the like

(iii) his qualities of manhood truth courage devotion to duty sympathy for and protection of the weak kindliness unselfishness and fellowship and

(iv) his exhibition during school days of moral force of character and of instincts to lead and to take an interest in his schoolmates for those latter attributes will be likely in after life to guide him to esteem the performance of public duty his highest aim.

As mere suggestions for the guidance of those who will have the choice of students for the Scholarships I record that (i) my ideal qualified student would combine these four qualifications in the proportions of 3/10 for the first 2/10 for the second 3/10 for the third and 2/10 for the fourth qualification. . . .

No student shall be qualified or disqualified for election to a Scholarship on account of his race or religious opinions.

In this simple language inspired by the bold energy of the pioneer, Cecil John Rhodes, diamond miner of New Rush, founder of Rhodesia, and worker for world peace, established the international scholarships which bear his name.

CHAPTER X

HISTORY OF THE OPERATION OF THE RHODES SCHOLARSHIPS IN THE UNITED STATES

By FRANK AYDELOTTE, B.Litt., *Indiana and Brasenose, '05*

President of Swarthmore College and American Secretary to the Rhodes Trustees

I. ADMINISTRATION

Cecil John Rhodes died on March 26, 1902, and the first American Scholars to go to Oxford under his magnificent bequest entered in October, 1904: so speedily were solved the difficult problems of putting the provisions of the Will into operation, of building up the machinery of Committees of Selection, administering the qualifying examination, and choosing the first group of Scholars. Rhodes designated as Trustees under his will Lord Rosebery, Lord Grey, Lord Milner, Sir Starr Jameson, Sir Lewis Michell, Bourchier F. Hawksley, and Alfred Beit. These Trustees called Dr. (now Sir George) Parkin, then Head of Upper Canada College, Toronto, Canada, to take charge of the organization of the Scholarships in all parts of the world, and appointed Francis J. Wylie, at that time Fellow of Brasenose College, to act as Oxford Secretary to the Trust.

The first problem in the organization of the Scholarships was to arrange with the Colleges at Oxford the

terms on which they would be willing to receive Rhodes Scholars. The intimacy of the life in an Oxford college, the care with which the college authorities investigate the personal antecedents and intellectual ability of the men whom they accept, and the peculiar requirements of the University made these problems complicated. Rhodes had wished that his Scholars should be distributed throughout all the Colleges of the University rather than congregated in one or two. Arrangements were accordingly made with the larger Colleges to receive four or five Rhodes Scholars each year, and with the others to take a number in proportion to their size. Since most Colleges insist, or at least prefer, that applicants for admission should have passed Responsions before coming to Oxford, this examination was required as a qualification for all candidates for the Rhodes Scholarships.

After these arrangements in Oxford were completed, Dr. Parkin visited all the countries in the world from which Rhodes Scholars were to be selected. He held in 1903 a series of conferences with the heads of American universities in various parts of the country: he met the Association of American Universities in New York, the Association of State Universities in Washington, the Association of Schools and Colleges of New England in Boston, and held regional conferences in Chicago, Atlanta, Kansas City, Spokane, Denver, and San Francisco. In these conferences the whole idea of the Scholarships and the plans for administering them were discussed in detail. Rhodes had evidently intended the Scholarships for graduates of secondary schools who should get at Oxford their only university training, but it was the opinion of the majority that American boys would profit more

largely from the Scholarships and better fulfill the wish of the Founder that they should remain primarily American citizens, if they had first completed a part, or the whole, of an American university course before going to Oxford—a decision the wisdom of which has been amply borne out by experience. It was accordingly fixed by the Trustees as one of the requirements that American students must have finished at least their sophomore year in some recognized American degree-granting university or college. A Committee of Selection was appointed by Dr. Parkin for each state in the Union, consisting usually of the leading college and university presidents of the state, to whom were added in some cases public men of recognized position and impartiality. In most states the plan of inter-university competition was decided upon. In a few states, where there was only one institution of higher education, the nomination of Scholars was left to that institution. In California, Maine, Vermont, and Washington, systems of rotation between the institutions were arranged.

The qualifying examination, equivalent to Responsions (for which 236 candidates offered themselves in the various states, of whom 120 passed), was first held in April, 1904, and the first group of Rhodes Scholars was elected in May and June. Five states (Arizona, Florida, Mississippi, Nevada, and New Mexico) did not send Scholars that year. In 1905 there were ten states (Alabama, Arkansas, Arizona, Mississippi, Montana, Nevada, North Dakota, Oregon, South Dakota, and Wyoming) in which no candidates appeared. In 1906 there was no election, the arrangement being that all states should elect Scholars two years out of three. This arrangement

was kept up until 1916, Scholars being elected in 1904, 1905, 1907, 1908, 1910, 1911, 1913, and 1914. In 1914, however, a new plan was decided upon, to go into effect two years later, by which the states were divided into three groups of sixteen each, two groups to elect each year. Consequently, since 1916 the United States has been entitled to elect thirty-two Scholars annually, each state choosing one Scholar every two years out of three, as before. With the inauguration of this new schedule, plans were made for holding the qualifying examination in every state every year in order that candidates might take it as soon as they were prepared. When the United States entered the war in 1917, elections to the Rhodes Scholarships were postponed, to be resumed again in the autumn of 1919.

The scheme outlined above was undoubtedly the wisest and most secure method of administering the Scholarships in the United States during the early years. As time went on, however, the advisability of certain changes in the system became apparent to Dr. Parkin and the Trustees. In a few states ex-Rhodes Scholars had been appointed members of Committees of Selection, but for the most part no use whatever was made of the experience and loyalty of these men in selecting the Scholars who should go to Oxford. In the second place, the Scholarships suffered throughout the first fifteen years of their history from the lack of any central bureau in the United States where information could be obtained about Oxford and the regulations governing the appointments. Some of the college presidents who were members of Committees of Selection were familiar with Oxford and

understood the Oxford system, but most of them had no knowledge except what they could get from official circulars. In either case they were busy men who could not be expected to devote much time to giving publicity to the Scholarships or to advising individual candidates. There were in addition a certain number of complaints due to bitter institutional rivalries in various states. Where institutions showed a tendency to expect their "representative" on the Committee of Selection to fight to obtain the Scholarship, the result was sometimes bad; in other instances where "institutional courtesy" was used in making the appointments, the effect was even worse, in that it produced a tendency to rotate the appointments without due regard to the merits of individual candidates. The qualifying examination, furthermore, first instituted as a safeguard to the Colleges in Oxford, proved in practice to have very little value for this purpose while it unquestionably barred out a great many otherwise excellent candidates who had not taken courses in the Classics, and who were unwilling to work up the minimum of Latin and Greek required. And this requirement of Responsions as a qualifying examination tended through all the early years of the Scholarships to cause them to be thought of as intended primarily for Classical students, which was certainly not the intention of Rhodes or the wish of the Trustees.

With the resumption of the Scholarships after the war, an attempt has been made to remedy the defects indicated in the preceding paragraph. The task of making the selections was entrusted by Dr. Parkin to the group of ex-Rhodes Scholars now living in this country, Committees being entirely made up of these men, except for

the chairmen, who have in most cases remained the same as those before the war. The general responsibility for giving notice of elections, advising candidates and answering their questions, receiving applications, following up references, and directing the work of Committees has been given to the Secretaries of the Committees of Selection, who are in nearly all states ex-Rhodes Scholars. A list of names and addresses of these State Secretaries is included each year in the Memorandum of Regulations issued by the Trustees; the current list for 1922 will be found in Appendix J in this volume. The oversight of these Committees and the general responsibility for the interests of the Scholarships in the United States have been entrusted to an American Secretary. The qualifying examination has, with the consent of the Oxford Colleges, been abandoned and Rhodes Scholars are usually excused from all entrance and matriculation examinations at Oxford.

The first effect of the new method of administration has been a large increase in the number of candidates (425 in 1919, 400 in 1920, and over 500 in 1921) and a consequent improvement in the quality of the men selected. In the early years of the Scholarships, appointments, as has been indicated, frequently went begging. Now the situation is reversed; since the resumption of elections after the war, candidates have offered themselves each year in all states, but the new Committees have adopted a policy of refusing to appoint in cases where, no matter how numerous the candidates, no one of them, in the opinion of the Committee, comes up to the standard which should be required for so valuable a Scholarship. Vacancies thus created are

thrown open to strong candidates in other states for whom no appointments were available, a proceeding which tends to some extent to make up for the inequalities in population between the various states.

II. THE RECORD OF THE AMERICAN RHODES SCHOLARS

So much for the machinery by which American Rhodes Scholars have been selected. The next question is, what has been the character of the men chosen? There has now been sufficient time and experience to make possible at least a preliminary judgment. There are nearly 350 ex-Rhodes Scholars living in the United States, the oldest of whom are reaching the age of forty. Throughout the whole history of the Scholarships a great deal has been said and written about these men, including a great deal of unmerited praise and more unmerited blame. The Rhodes Scholars have been chosen from so many different states, they live at Oxford in so many different colleges, and they scatter after their return to so many different localities that it is practically impossible for any one man to know them as a group before they go to Oxford, at Oxford, and after their return. Under these circumstances the only possible way of getting a comprehensive and accurate opinion of the group is by the use of statistics. Professor R. W. Burgess of Brown University was accordingly induced to undertake a statistical study of the record of the Rhodes Scholars, which was published in full in the *American Oxonian* for January, 1921. The results of Professor Burgess' study show that the record of this group of men is extremely creditable, although all friends of the Scholarships hope that the next fifteen years will see it still further improved.

Something over 500 Rhodes Scholars have been appointed from the beginning down to the present,[1] of whom nearly 350 are now living in the United States, about 130 are at Oxford, and 19 are living in other countries. The Rhodes Scholars represent 172 American colleges and universities; 39 institutions have sent as many as five or more, while seven have been represented by ten or more Rhodes Scholars. Of this last group Harvard and Princeton lead with 18 each, Yale has 13, Brown, 11, and the Universities of Idaho and Virginia, ten each. The average age of the Rhodes Scholars at the time they enter Oxford is 22 years and four months; the youngest are 19, the oldest nearly 25. Prior to their selection most of them had taken at least the A.B. degree in an American university; only 14 per cent had had less than a full college course in America; while 19 per cent had had one or more years of graduate or professional study. Eighty per cent of those sent from institutions where there is a chapter of Phi Beta Kappa are members of that society. Forty per cent represented their American colleges or universities in one or more branches of athletics.

The second part of Professor Burgess' study is concerned with the record of the Rhodes Scholars at Oxford. The courses taken by the whole group matriculated from 1904–14 are best shown by the following table:

[1] The figures given here and in subsequent paragraphs were accurate in the spring of 1921. The numbers and averages change of course each year.

	Number	*Per Cent of Total*
Law	115	32.7
Modern History and Economics	60	17.1
Humanities, including the Classics, Philosophy (6), and Anthropology (4)	59	16.8
English Language and Literature	26	7.4
Theology	25	7.1
Mathematics, Physics, Chemistry and Engineering	21	6.0
French, German and Spanish	13	3.7
Physiology and Medical Subjects	10	2.9
Geology and Forestry	6	1.7
Music	3	.9
Record incomplete[1]	13	3.7

About four-fifths of the men have taken the B.A. degree at Oxford in one of the so-called Honour Schools; one-fifth have taken research degrees. The men taking research degrees are possibly stronger, or at least better prepared, than those taking the Honour Schools. The research men include more than their proportionate number of members of Phi Beta Kappa and more of the men from the large universities on the Atlantic seaboard. But the men taking the Honour Schools are the only ones whose record it is possible to compare with the record of other students at the University, for it is only the Honours B.A. men who get their degrees with classes indicating grades—First, Second, Third, or Fourth, as the case may be.

The following table gives in summary form the record

[1] This item includes four men who died and three who resigned early in their Oxford course.

of this group of four-fifths of the Rhodes Scholars who have taken the Honours B.A. at Oxford as compared with the whole group of Oxford Honours men, and with the other Oxford Scholarship men alone:

	All Honours Men	*Rhodes Scholars*	*Other Scholarship Men Alone*
Firsts	13%	15%	33%
Seconds	36%	49%	44%
First and Seconds Combined	50%	64%	77%
Thirds	37%	29%	19%
Fourths	14%	7%	3%

While the record of the Rhodes Scholars is distinctly better than the record of the entire group of Honours men, it is not as good as the record of the other Scholarship men; that is, of the English public-school men who win Scholarships in the Oxford Colleges by open competitive examinations. If the other Scholarship men and Exhibitioners are taken together, their percentage of Firsts and Seconds combined is only 66, as against 64 for the Rhodes Scholars.

The record of the Rhodes Scholars is not uniform in the different schools. In Mathematics, Chemistry, and Physics only four per cent of the men have taken Firsts. In Law, Physiology, and Geology, on the other hand, 27 per cent have taken Firsts. The Englishmen do better in those subjects which depend upon previous preparation in the "public" schools; the Rhodes Scholars do better in subjects which do not depend on preparatory school work.

American Rhodes Scholars have secured a total of 23 university and college prizes. Men who were members

of Phi Beta Kappa have a slightly higher record than those men who were not, and the Rhodes Scholars who were unusually young or unusually old at the time they went to Oxford have a higher record than the men of average age. Rhodes Scholars from the larger states make a better record at Oxford than those from smaller states. The men from the Middle Atlantic States have the best all-round record, those from the South Central States the second best, while those from the West and North Central States stand lowest.

It must always be remembered in making these comparisons, that the Rhodes Scholars have had more academic experience than the Englishmen with whom they are being compared; their record ought perhaps to be better than it is on that account. Over against this advantage is the very real difficulty of mastering a totally different system of instruction and examination.

Unquestionably Rhodes Scholars should be compared with the English holders of open Scholarships rather than with the whole group of Honours men; that is, with the best single group in the University. One group of Rhodes Scholars—the nearly one-third who have read Law at Oxford—do not come off badly in this comparison, and it seems easily possible that the United States will in the not far distant future produce a set of Rhodes Scholars who, taking Firsts and Seconds together, will equal the record of the English Scholarship men.

The really important test of the Rhodes Scholars is their careers in the United States after their return. It is of course extremely difficult to make statistical tables which will give any accurate indication of their success.

A few facts, however, seem to be significant. In the first place it may be pointed out that all the men have returned; of over 500 American Rhodes Scholars appointed so far, only one has become a British subject. In several cases American Rhodes Scholars have been offered attractive positions at Oxford, but they have felt that their work lay at home. Those who are in missionary work or who represent American business houses in foreign countries are only an apparent exception. Thus has experience proved groundless the fears, so often expressed at the time when the Rhodes Scholarships were first announced, that the Oxford life would make Englishmen out of the Scholars. On the contrary the evidence shows conclusively that they come back better Americans for their experience at Oxford.

Another significant fact is the tendency of returned American Scholars to congregate in the large cities where professional competition is most severe. That is, to a certain extent, an indication of success. About 350 ex-Rhodes Scholars are living in the United States, and if they returned to the states from which they were appointed, there would be about seven in each state. Instead there are 46 in New York, 27 in Massachusetts, 17 in Illinois, 13 in California, and ten each in Maryland, New Jersey, Pennsylvania, and Texas. Three states have only one ex-Rhodes Scholar each, seven more have only two, and nine have only three.

About half of the Rhodes Scholars take further graduate or professional study after their return, most of them studying Law or Medicine or working for the degree of Ph.D. About one-third of the men have published books or scientific papers, these being in most cases the men

who have gone into academic work. The occupations of the 303 men of the years 1904–14 for whom records are available, are shown in the following table:

Education		114
Divided:		
College presidents, deans, etc.	7	
Other college teachers	84	
Educational administration	7	
Secondary school	11	
Full time, Law, Theology, Medicine	5	
Law		72
Business		38
Social and religious work (including 12 ministers)		23
Government service		15
Graduate or professional students		10
Scientific work		10
Literary and editorial		8
Medical work		7
Miscellaneous		6
		303

The largest single group is in education, and here the positions which they occupy are some indication of their success. There are about 100 of them altogether scattered among 75 colleges and universities throughout the country. The average age of these 100 men is 33 years. They have all of them had a late start, and it is distinctly creditable that one-third are already full professors, one-third assistant or associate professors, and only one-third instructors.

The next group is made up of the 24 per cent of the men who are practising law; this group is one of the most

successful. It is very interesting to note that of all the men who have gone into the practice of law, more than half have done so without taking any work in an American law school either before they went to Oxford or after their return. They are practising law successfully in this country on the basis of their Oxford legal education. Another ten per cent of the men have gone into business, and in some ways they are perhaps the most remarkably successful group of all. The remainder have gone into social and religious work, or into miscellaneous occupations.

Statistics, however, tell only imperfectly the story of the work and personality of any group of men. The inadequacy of this statistical study as a representation of the whole value of the Rhodes Scholarships is shown strikingly in the case of two Rhodes Scholars who have recently died. One of these was a professor of English in the University of Washington. He was not a man whose record at Oxford could be represented in statistical form. He was a candidate for a research degree, but, through the unfortunate loss of his notes and papers at the last moment, was unable to finish his dissertation and was compelled to leave without taking a degree. Nevertheless his work and his writings show how much Oxford meant to him, and how much of that meaning he was able to translate into terms of service to an American institution. He was a believer in the qualitative as opposed to quantitative theory of culture, and he put that belief into operation not by trying to get university statutes modified, but by applying it in his own work. He gave his students in English Literature a great many personal conferences. He influenced their reading, and

directed their work so that they became students of a subject rather than merely followers of detailed courses. He thought for himself and encouraged original thought in his students, which is the greatest work that a teacher can do. The result was that when he died there was a chorus of grief and admiration for his work from his students and his colleagues which bore eloquent testimony to the unique place which he held in his institution.

Another Rhodes Scholar decided that his best course at Oxford was to take Honour Moderations, the work for which required two years of his Scholarship, thus making it impossible for him to take the Honour School of Literae Humaniores, which would have required two years more. He therefore left Oxford without taking a degree. On his return to this country he became a teacher in one of our most important secondary schools. As the war went on he became more and more convinced that he himself owed some kind of personal service to the cause of the Allies. The result was that in 1916 he resigned his position, went to England, enlisted in the English Army, and was given a commission as Second Lieutenant in the Grenadier Guards. He was killed May 18, 1918, near Arras, by a German bomb. No Rhodes Scholar who has ever gone to Oxford has done more truly the work which the Founder intended—of cultivating good relations between America and England. His record at Oxford is one which the coarse thumb and finger of statistics cannot measure. But his character—his enthusiasm, his modesty, his capacity for friendship—make his career a tie of flesh and blood and affection between all those of both countries whose good fortune it was to know him.

These are only two instances of many which show how inadequate statistics are to represent human truth in its entirety. It is impossible to say from any such study what the effect of the Rhodes Scholars has been so far on public opinion in this country. America has lately finished the adventure of sending, not five hundred men, but several millions to Europe to engage not in education but in warfare for the purpose of settling certain important European questions. Along with our soldiers went a large group of mature, influential men—experts, scientists, historians, economists, and so on—to study the problems of war and the problems of peace. Have those men, since their return—and they have almost to a man come back with a very strong interest in European problems—succeeded in giving to the people of the United States any strong and abiding interest in Europe? Anybody who looks at the country at the present time will at least have some doubt in his mind about the answer; and so must there be some doubt about the influence of this very small group of Rhodes Scholars, especially in times such as we have just been passing through.

Perhaps their greatest influence so far has been in education, and perhaps there is no career in the United States at the present time which represents more accurately what Rhodes thought of as public life, no career which offers a better opportunity to influence public opinion than that of professor or administrative officer in one of our American colleges or universities.

APPENDIX A

LIBRARIES, MUSEUMS, AND OTHER UNIVERSITY INSTITUTIONS

By C. C. Brinton, A.B.,
Massachusetts and New College, '19

THE BODLEIAN LIBRARY

The Bodleian Library was founded in 1602 by Sir Thomas Bodley. Originally housed in a room over the Divinity School, it has grown to occupy all the buildings of the Old Examination Schools quadrangle, the Radcliffe Camera, and several underground store rooms.

Something of the atmosphere of thoughtful seclusion which is the peculiar charm of the Bodleian may be felt in the picturesque Gothic quadrangle of the Old Schools. But the heart of the Library is the old Reading Room, the beautiful fifteenth-century room of the first foundation with its timber roof, its portraits and its stained glass windows. Here is a place where books seem at home, and study as much a part of things as the walls themselves. The monastic intensity and devotion to learning which raised the Library seems built into its stones. There is a quality and atmosphere about the Bodleian not to be found in the great modern libraries of the world.

But it is not to be thought that the Bodleian is merely a mediaeval library. Like most European libraries its choicest treasures are its manuscripts and rare editions,

consulted by scholars of the world. But it is also a great general library. It is in fact the largest university library in the world; the second largest library in the British Empire (being surpassed in size only by the British Museum); and about the eighth in size among the libraries of the entire world. It contains over 1,000,000 bound volumes (comprising some 2,000,000 separate titles), and over 40,000 volumes of manuscripts. By a grant from the Stationers' Company, dated 1610, and now merged in the Copyright Act, the Bodleian enjoys the right to a copy of every book printed and copyrighted in the United Kingdom. Under this grant it acquired before the war some 40,000 volumes annually. Its accession from all sources averaged 60,000 volumes a year.

The Old Examination Schools, now forming the main building of the Bodleian, were begun late in the fifteenth century and finished in the reign of James I. Their most conspicuous feature, and one of the most remarkable bits of architecture in Oxford, is the inner façade of the eastern tower of the quadrangle, on which from base to pinnacle are represented five orders of classical architecture. In this building are kept all the manuscripts and almost all books of the collection printed before 1824.

The Radcliffe Camera, adjacent to the Old Schools, is a unique and beautiful circular building, surmounted by a dome, erected in the eighteenth century under the direction of James Gibbs, a pupil of Wren. It is perhaps the finest building of Renaissance inspiration in Oxford. The Camera contains most books of the collection printed since 1885, and a general reading room supplied with 15,000 selected books, leading periodicals, and catalogues of books and manuscripts.

COLLEGE LIBRARIES

Every College or Hall has a library of its own. As a rule these libraries consist of two parts:

1. The Library proper, which has been gradually accumulating in the course of several centuries and which often contains manuscripts and rare editions of great value. These can be consulted on permission granted by the Librarian of the College.

2. The Undergraduates' Library, which consists of modern literature and standard works used in reading for the various examinations. These books may commonly be borrowed, often even for the duration of the vacations. These libraries are very convenient for college members and a great deal of work which is not strictly research can be done in them. The reader has an opportunity to browse among the books, and can take those he wishes to study back to the quiet of his room.

Among the special collections of interest may be mentioned; the library at Queen's College, containing in addition to the ordinary collection about five thousand volumes in the Slavic languages, or relating to Slavic culture; the library at Worcester, rich in seventeenth century manuscripts on history and literature; and that of Christ Church which has a valuable collection of books on music and on early Scandinavian literature.

SPECIAL LIBRARIES

In addition to the Bodleian and the college libraries, there are at Oxford numerous special collections of great importance. The convenience of these smaller libraries is apparent. They permit the reader in a definite field

to have free access to the books he most needs; the delay inevitable in a large library is saved; and the reader can often borrow supplementary books from the Bodleian for use in these libraries:

Codrington Library (All Souls College) is especially rich in works bearing upon modern history and law. It contains a Reading Room where books from the General Library also may be consulted.

Maitland Library, founded to commemorate the work of the late Dr. F. W. Maitland, Professor of English Law at Cambridge University, is intended to assist advanced work and research in social and legal history. To further this object, it has been connected with the Corpus Professor's Seminar, and provision is especially made for works required in the Seminar.

Taylorian Library, devoted to modern languages and literature, contains about fifty thousand volumes, comprising the chief philological, literary, and historical works of the principal European languages. Its reading rooms are open to all members of the University; and under certain conditions works may be borrowed for outside use.

The Library and Museum of the Indian Institute. The library contains over twenty-three thousand volumes intended to represent very fully the languages and culture of ancient, mediaeval and modern India. It is particularly valuable for two classes of students: those interested in the history or present condition of India; and those interested in Sanskrit and other Oriental Languages. The Museum supplements the library in giving a synopsis of Indian life and customs.

The Radcliffe Library, located near the University

Museum, was founded by the will of John Radcliffe, M.D., in 1714, and was originally housed in the Radcliffe Camera. It now consists of periodicals and books in foreign tongues on Mathematics, Science and Medicine. The Anthropological library of the late Sir Edward Tyler has recently been deposited in the Radcliffe Library.

In addition to the foregoing libraries, the following special collections of books are available for the use of students:

The Beit Library of Colonial History
The Library of the English School
The Hope Library (Entomology)
The Botanical Library, Botanical Gardens
The Geographical Library of the School of Geography. The library contains over five thousand volumes and thirteen thousand sheets of maps.
The Library of Art and Archaeology (Ashmolean Museum)
Barnett House Library (Economics and Politics)

THE ASHMOLEAN MUSEUM OF ART AND ARCHAEOLOGY

This, the earliest English museum, had its origin in a collection of rarities and botanical specimens formed at South Lambeth by John Tradescant (d. 1638) and known in its day as Tradescant's Ark. It was given to the University by Elias Ashmole in 1679, and the Ashmolean Building erected to contain it. It has steadily developed by bequests and by the transfer of various antiquities from other departments of the University. The scientific collections have been placed in the University Museum, and the other collections transferred to a new Ashmolean Building in connection with the University Galleries; so that now the art collections of the Univer-

sity, vying in importance with those of many famous Continental museums, are all under one roof. The museum is divided into three departments: the Antiquarium, the Fine Arts Galleries, and Classical Archaeology.

For the purposes of the art student the Ashmolean is very complete. The Ruskin Drawing School which occupies a room on the ground floor, affords practical instruction. Its students have free access to the collections of the museum for purposes of study, copying or sketching. The Ashmolean has a still wider appeal to those who wish to study art as a means of aesthetic enjoyment. It has a very complete and representative collection, ranging from the earliest prehistoric art down to modern art. Everything that is important in art cannot, of course, be represented in any one museum; and the supremely great things must be sought in London and on the Continent. But the Ashmolean can afford an excellent course of instruction for the beginner in the appreciation of art, and the initiated will not fail to find much that is very worth his while. Among the treasures of the museum are: the original Tradescant collection, now set apart as a *museum in museo;* the Egyptian antiquities; the Greek vases; the unique collection illustrating the civilisation of the Aegean Age brought back from Knossos in Crete by Sir Arthur Evans; King Alfred's jewel; the Westwood collection of fictile ivories, one of the most complete in existence; a remarkable series of original drawings by Michael Angelo and Raphael; etchings by Rembrandt, Van Dyck and others; a number of Turner's works; a splendid collection of paintings of the Pre-Raphaelite school;

a collection of primitive Italian paintings; other Italian and Flemish paintings; some marbles and terra cottas of the Florentine school; the famous Arundel marbles, including the "Oxford head" of Sappho; two beautiful candelabra from the Villa Hadrian at Tivoli.

THE UNIVERSITY MUSEUM

The University Museum houses the scientific collections of the University, illustrating all the fields of natural science—zoology, geology, paleontology, petrology, mineralogy, entomology, and others. The Pitt Rivers Museum, containing a large and very important anthropological collection, is an annex of the University Museum.

THE CLARENDON PRESS

The Clarendon Press, or University Printing Office, formerly occupied the Clarendon Building situated near the Bodleian library. It has been removed to modern quarters on Walton Street. The Press is one of the largest printing establishments in the world. In addition to the ordinary printing work of the University, it is devoted chiefly to the printing of works of a learned or educational character. It is exceptionally well equipped for printing works of scholarship, and works in foreign languages, as well as for the reproduction of manuscripts. The Press publishes much of the work of Oxford fellows and research students.

The University possesses also numerous scientific laboratories, a Botanical Garden, and a large park which is open to the public.

APPENDIX B

EXPENSES AT OXFORD

By F. J. Wylie, M.A., *Oxford Secretary to the Rhodes Trustees* (*Some time Fellow of Brasenose College*)

The cost of an Oxford education is high: not higher, perhaps, than it is at some of the big Eastern universities in the United States, but still high. This is due to various causes: to the residential collegiate system, to the character of the teaching (which is largely tutorial), and to traditional standards of living. Moreover, the conditions of life at Oxford make it difficult for a man to add in any way to his income, and wholly impossible for him to "earn his way through", as he might in America.

It is true that a not inconsiderable proportion of the actual cost of the education of every undergraduate is borne by the corporate revenues of the colleges and the University, which are derived from endowments. This contribution, however, still leaves us with a remainder of necessary undergraduate expenditure quite sufficient to make the budgeting of a Rhodes Scholar a nice and anxious operation.

Undergraduate expenditure varies, obviously, with the individual; and even, to some extent, with the college—for, in the first place, the general standard of living in any college depends upon the general level of income of the undergraduates at the college (which is not the same for

all colleges), and in the second place colleges differ in the proportion of the cost of each undergraduate which they can afford to throw upon their corporate revenues derived from endowments. It is these variations that make general statements difficult.

Official estimates are apt to be based on minimums, and to that extent are misleading, even though they may have figures in support. And in any case a Rhodes Scholar, coming as he does from overseas, with no home at his disposal for vacations, no family doctor or dentist, no opportunity of "putting down to the family", as the English boy quite frequently can, now one thing now another, must be prepared with a margin for which official estimates make little allowance.

Under the heading of Expenses fall payments to the University, payments to the college, and, of course, personal expenses.

To the University an undergraduate pays on matriculation an entrance fee (£4. 0. 0.) and subsequently "terminal dues" amounting to £4. 10. 0. annually. In addition he pays for any examinations which he may take. Ordinarily, the examination fees, from first to last, come to about £12. 0. 0. A Rhodes Scholar, who gets Senior or Junior Standing, obtains exemption from some of the earlier examinations; but the fee which he pays for admission to the Standing corresponds roughly to the fees which he would have paid for the examinations from which he obtains exemption. Financially, therefore, the result is much the same whatever standing he obtain. Lastly, on taking his B.A. degree, an undergraduate pays to the University a fee of £7. 10. 0.

It is, however, to the college that the bulk of an

undergraduate's payments are made. Those include, generally, an entrance fee, and thereafter terminal charges for room rent, tuition, board, service, laundry, athletic clubs, coal, lighting, and any groceries or other supplies which may be bought from the college "Stores".

The terminal bills presented by the college are known as Battels, and in most cases are presented for payment at the beginning of the term succeeding that in which the debt is incurred. I have before me a number of such Battels from nine different colleges. They average about £58. 10. 0: and I think that an average man's Battels, at an average college, to-day, might safely be put at a figure approaching £60.

How is that sum made up? The three specimen Battels which follow—in each case an actual Battel bill for Michaelmas term 1920—will answer that question.

SPECIMEN BATTELS

	A	B	C
University Dues	£ 1. 10. 0.	£ 1. 10. 0.	£ 1. 10. 0.
Colleges Charges—including Room Rent, Service, Rates and Taxes, Furniture Depreciation, electric light, etc.	20. 1. 0.	19. 16. 10.	15. 16. 11.
Tuition	10. 0. 0.	9. 0. 0.	9. 0. 0.
Weekly Battels: Buttery, Kitchen, Stores, Coal, etc.	26. 12. 2.	22. 6. 0.	25. 17. 10.
Laundress	1. 18. 4.	3. 6. 5.	2. 3. 5.
Bicycle Shed	12. 6.		
Gate Fines and Damage Fund	9. 0.	1. 6.	
Clubs	2. 12. 2.	2. 1. 0.	2. 2. 0.
	63. 15. 2.	58. 1. 9.	56. 10. 2.

If, then, we reckon terminal Battels as about £60

a term, we get a total of something like £180 for the academic year of three terms. Battels, however, make no allowance for clothes, books, amusements, doctors, charities, or for any of the hundred and one small personal expenses which, unimportant if taken separately, amount in the aggregate to something considerable. To Battels, therefore, we must add, say, £25 a term, which brings our total for the six months of the academic year to about £255. For the 26 weeks of vacation—to cover board, lodging, travelling, and incidental expenses—the Rhodes Scholar will spend from £140 to £150. In other words, from first to last, his year will cost the average Rhodes Scholar from £390 to £400. This figure represents, of course, a rough estimate. Some men may not reach it: many, without extravagance, will exceed it.

In these calculations I have assumed that the undergraduate is living "in college", as indeed a Rhodes Scholar is expected to do for two years out of the three for which his Scholarship runs. Before the war, it used to be maintained, not without justification, that a man could live more economically in lodgings than in college. Probably it still holds that, by going far afield, he can find lodgings in which he can live, retired, at smaller cost than would be possible, even with rigid economy, in college; but in general the difference in cost between life in college and life in "diggings" has undoubtedly lessened, owing to the fact that, while colleges have not raised their charges in proportion to the rise in the cost of living, landladies have. Certainly it is a delusion to think that the year in lodgings can do anything towards wiping out the deficits of the years in college.

In addition to the current expenditure of any year, there are a few initial expenses for which a Rhodes Scholar must be prepared. He must provide himself with linen, cutlery, and crockery for his rooms in college. These will cost him perhaps £20. If he plan any special outlay on clothes, he must make provision for that. There will also be a few inevitable entrance fees to swell his earlier accounts. As a Rhodes Scholar receives the first quarter of his Scholarship (£75) on coming into residence, and has not normally any considerable payments to make in his first term, either to college or to the University, he is for the moment in a position to meet these initial charges. That does not, however, alter the fact that the Scholarship is not sufficient to cover the ordinary expenses of a full year—much less to meet in addition the non-recurring expenses which face a man at the start. Normally undergraduates on coming into residence pay "caution money", varying from £20 to £40, which is returned when they take their degree. Most colleges, however, remit this charge in the case of Rhodes Scholars.

What is the upshot of this review? It is that a Rhodes Scholar must not, under present conditions, expect his Scholarship to meet expenses, even with the bonus of £50, which brings the total stipend at present up to £350 per year. How much more will he need? That question does not admit of an answer fitted to every man and every college. It may, however, be suggested that he should arrive with £20 in his pocket. If, in addition, he can see his way to another £40 a year, he should be able to come through on that. He will, however, be better able to take full advantage of his opportunities if he can count on something more.

APPENDIX C

UNIVERSITY AND COLLEGE DISCIPLINE

The amount of restraint exercised by the University over its undergraduate members "*in statu pupillari*" has decreased with changes in the habits of society. Even so there are many regulations which will seem strange to students from abroad.[1] The chief rules now in force are the following:

1. Undergraduates are required to abstain from frequenting hotels or taverns, without permission from the Proctors.

2. They are not allowed to play billiards in any public room before 1 P.M. or after 10 P.M.; nor to attend public race-meetings in the neighborhood of Oxford; nor to keep a motor-car or motor-cycle without a licence from the Junior Proctor.

3. They are not allowed to give dances or to attend public subscription dances during term, or to attend private dances given in public rooms during term without the leave of the Proctors.

Cap and gown must be worn by all undergraduate members of the University (1) when calling officially upon any University or College officer, (2) in Chapel, Hall, and at Lectures, as well as at University Sermons or other University assemblies. (In actual practice the cap is discarded except on such occasions as matriculation, examinations, and degree-days.) In addition they are required by statute to wear cap and gown "*quoties*

[1] See University Statutes, Title XV, De Moribus Conformandis.

in publicum prodeunt" but this rule has been narrowed by custom so that *cap and gown* must be worn only at University ceremonies, or at examinations, or in the Bodleian Library, and *gown* must be worn when out of College after 9 P. M. in Trinity term or after 8 P. M. in Michaelmas and Hilary terms. At University examinations, matriculation, and when receiving degrees, undergraduates must wear white bow ties and dark coats.

The cap required is the ordinary black mortarboard. The gown, for Scholars, is a full black gown reaching just below the knees, and with wide flowing sleeves; for the Commoners it is a black sleeveless garment about the length of a norfolk jacket, with a sort of sailor collar and a curious streamer hanging from each shoulder. A cap and gown more suited to the sex has been approved as official academical dress for the lady undergraduates.

The punishments inflicted for breaches of University rules are: (1) pecuniary fines; (2) gating, *i. e.* confinement within the walls of the offender's College or Hall, or to his lodgings, after a certain hour; (3) rustication, *i. e.* banishment from the University for a definite period; (4) expulsion from the University.

Each College or Hall has rules and regulations of its own governing the conduct of its undergraduate members, but there are certain general rules common to all. Undergraduates are required to begin residence in each term on a certain day, to reside a prescribed length of time (about eight weeks) and not to leave Oxford either for the day or night without permission from the proper college authority. On the other hand, permission must be obtained to *stay* in Oxford during vacation. They are usually expected, but not compelled, to attend the

college chapel; but in many Colleges presence at roll-call (shortly before morning chapel) is accepted as an alternative. Students who are not members of the Church of England are not expected to attend chapel, but must attend roll-call unless they make arrangements for the acceptance of attendance at their respective church services as an alternative. The gates of Colleges and Halls are closed at 9.10 P. M.; after that hour no undergraduate is allowed, without special permission, to leave his College or Hall, and at most Colleges a small fine (ranging from two pence to a shilling—according to the lateness of the hour) is imposed upon those who come in. Lodging-house keepers are required to close their doors at 10 P. M., and to report students who come in after that hour. No undergraduate is allowed to remain out of College or lodging after midnight without special permission from his College; violation of this rule is severely punished.

APPENDIX D

UNIVERSITY COURTS

The University of Oxford has long enjoyed special jurisdiction where its resident members are concerned, through a series of Royal Charters, since confirmed by Acts of Parliament. In mediaeval days of town and gown jealousy and riots this jurisdiction was of great importance. Today few undergraduates have occasion to make use of it and many probably do not know of its existence.

This jurisdiction is or has been exercised by three courts:

1. The Court of the Chancellor.

This Court sits on Fridays during term, and when necessary out of term, in the Convocation House. It has exclusive and unlimited jurisdiction in all civil causes of action not relating to freehold. It administers the common law, and its procedure is under rules issued by the Vice-Chancellor with the approval of the Rule Committee of the Supreme Court. The officers of the Court, under the Vice-Chancellor, are the "Assessor" or "Deputy", appointed by the Vice-Chancellor, who acts as judge ordinary, and must be a barrister of at least five years' standing and a member of Convocation; the Registrar, appointed by the Chancellor, who must be a solicitor and a member of Convocation; and a number of "proctors", who must also be solicitors. An appeal lies from this Court to a divisional court of the Supreme Court. The ecclesiastical and criminal jurisdiction of this Court is obsolete, and its probate jurisdiction has been taken away by Act of Parliament.

2. The Court of the High Steward was created under Henry IV to deal with cases of felony and mayhem committed by Scholars. It does not seem to have sat for more than two centuries, and is unlikely to be called in the future.

3. The Chancellor, Vice-Chancellor, and the "Deputy" are Justices of the Peace for Oxford, Oxfordshire, and Berkshire, in cases where Scholars are concerned.

APPENDIX E

THE AMERICAN UNIVERSITY UNION

American professors and students coming to the British Isles for study or to enter British Universities are invited to register, without cost, upon their arrival at the office of the British Division of the American University Union in Europe, 50, Russell Square, London, W. C. 1. The Union has established relations with the British Universities, Learned Societies and Libraries by which this office is able to give cards of introduction to suitable students as well as advice upon matters of interest to visiting scholars. Owing to the organization (so different from that of American Universities), of Oxford, Cambridge, London and other British Universities it is of advantage that applicants, whose arrangements are not otherwise made to enter these institutions, approach them through the office of the Union. Intending applicants should communicate with the office early in the year as these institutions have long waiting lists and as a rule college lists for entrance in the Autumn are closed in the Spring or at the latest in July. The office and the institutions have application blanks. These blanks may also be had from the *American Oxonian.*

Incidentally, the office offers advice as to lodgings, may be used for a temporary postal address, and as a headquarters to learn the addresses of visiting scholars and a place to make appointments to meet them. The Women's Advisory Committee of prominent American and English ladies open possibilities of hospitality in English homes.

LIST OF COLLEGES, HALLS, AND SOCIETIES OF OXFORD UNIVERSITY

Name	Abbreviation	Date of Founding	Title of Head	Name of Head, 1921–1922	Number of College Fellows, Lecturers, Tutors, etc. (excluding Honorary Fellows) 1920-1921	Number of Undergraduates, 1920–1921	Number of Members (Graduate and Undergraduate) on the College Books, 1920–1921
Colleges							
All Souls		1437	Warden	Francis William Pember, D.C.L.	37	5	126
Balliol	Bal.	1263	Master	Arthur Lionel Smith, M.A.	21	364	1,119
Brasenose	B. N. C.	1509	Principal	Charles Henry Sampson, M.A.	15	208	644
Christ Church	Ch. Ch.	1546	Dean	Rev. Henry Julian White, D.D.	23	431	1,460
Corpus Christi	C. C. C.	1517	President	Thomas Case, M.A.	15	102	399
Exeter	Ex.	1314	Rector	Lewis Richard Farnell, M.A., D.Litt.	17	234	867
Hertford	Hert.	1740 / 1874	Principal	Vacant	13	134	328
Jesus		1571	Principal	E. G. Hardy, M.A., D.Litt.	13	206	508
Keble		1870	Warden	Rev. Beresford James Kidd, D.D.	12	295	892
Lincoln	Linc.	1427	Rector	John Arthur Roskin Munro, M.A.	13	200	525
Magdalen	Magd.	1458	President	Sir Herbert Warren, K.C.V.O., M.A.	31	244	933
Merton	Mert.	1264	Warden	Thomas Bowman, M.A.	17	142	545
New		1379	Warden	William Archibald Spooner, D.D.	29	400	1,325
Oriel		1326	Provost	Launcelot Ridley Phelps, M.A.	19	188	464
Pembroke	Pemb.	1624	Master	Frederick Homes Dudden, D.D.	11	185	407
Queen's		1340	Provost	John Richard Magrath, D.D.	20	288	721
St. John's		1555	President	Herbert Armitage James, D.D.	19	247	787
Trinity	Trin.	1554	President	Rev. Herbert Edward Douglas Blakiston, D.D.	9	206	856
University	Univ.	1249	Master	Reginald Walter Macan, M.A., D.Litt.	18	232	726
Wadham	Wadh.	1612	Warden	Joseph Wells, M.A.	7	172	436
Worcester	Worc.	1714	Provost	Rev. Francis John Lys, M.A.	7	131	419
Academical Hall							
St. Edmund		1269	Principal	Rev. Gerald Burton Allen, M.A.	4	94	176
Non-Collegiate Students		1868	Censor	James Bernard Baker, M.A.	15	279	480
Permanent Private Halls							
Campion			Master	Rev. John Henry Keane, M.A.		11	30
St. Benet's			Master	Rev. Philip Justin McCann, M.A.		4	21
Societies of Women Students							
Lady Margaret Hall		1878	Principal	Lynda Grier, M.A.	6	104	162
Somerville College		1879	Principal	Emily Penrose, M.A.	7	161	258
St. Hugh's College		1886	Principal	Eleanor Frances Jourdain, M.A.	7	130	174
St. Hilda's College		1893	Principal	Winifred Horsbrugh Moberly, M.A.	6	92	120
Society of Oxford Home-Students		1879	Principal	Christine Mary Elizabeth Burrows, M.A.	6	200	226
					417*	5,689	16,134†

* As a number of persons hold Fellowships, Lectureships or Tutorships in more than one college, this total is somewhat above the true number of individuals.

† As many members of the University have their names on the books of more than one college, this total is considerably above the true number of individual members.

APPENDIX G

EXAMINATIONS FOR THE B.A. DEGREE

USUALLY BEFORE OR UPON COMING INTO RESIDENCE

I. *Responsions* (Compulsory, but Junior and Senior Students exempt.)	Elementary examination in I. (*a*) Latin (*b*) Greek II. (*a*) English (*b*) French (*c*) German III. (*a*) Mathematics (*b*) Natural Science (*c*) Mathematics and Natural Science. Candidates must pass both subjects of I and the first two of III; or one from each Group and four in all, of which two must be languages other than English.	Qualifies for all Intermediate Examinations.

NOTE. Candidates for the B.A. in Final Honour Schools Nos. 1, 5, 6, 7, 8, 9, and 10, who do not offer Greek in Responsions are required to offer Greek or Greek history or literature studied in texts with translation at their intermediate examination.

INTERMEDIATE: FIRST PUBLIC EXAMINATION

II. *Holy Scripture*, or substituted book (compulsory, except for Senior Students)

III. *One of the following* (compulsory except for Senior Students):

1. *Pass Moderations*	(I) Latin, Greek (II) English, Greek History or Literature, French, German (III) Mathematics, Logic, Elements of Political Economy Candidates must pass one subject from each group and four subjects in all; but may not offer more than one subject from Group III.	Qualifies for all Finals.

2. *Honour Moderations in Greek & Latin Literature*	Greek and Latin literature, composition, philology, Logic, etc.	Qualifies for all Finals.
3. *Honour Moderations in Mathematics*	Pure Mathematics (Algebra, Geometry, Trigonometry, Calculus) Mechanics	Qualifies for all Finals
4. *Jurisprudence Preliminary*	English Constitutional History, Institutes of Justinian Barthélemy's *Le Gouvernement de la France* Latin and French unprepared translation	Qualifies for all Finals.
5. *Science Preliminary*	Mathematics Mechanics and Physics Chemistry Biology (Zoology and Botany) Physics and Chemistry (Candidate must pass any two of the above)	Qualifies for all Finals.
6. *History Preliminary*	History Greek or Latin and one modern language Elements of Economics	Qualifies for all Finals.
7. *Agriculture and Forestry Preliminary*	Elements of natural sciences related to Agriculture and Forestry; one modern language	Qualifies for all Finals.
8. *Certain specified groups of the Final Pass School*	A (1) Greek and Latin; *or* B (2) and B (5) French and German	Qualifies for all Finals.

FINAL: SECOND PUBLIC EXAMINATION

IV. *Either.*

A. One of the following Honour Schools

1. *Literae Humaniores*
2. *Mathematics*
3. *Natural Science:*
   - *a.* Astronomy
   - *b.* Physics
   - *c.* Chemistry
   - *d.* Animal Physiology
   - *e.* Zoology
   - *f.* Botany
   - *g.* Geology

h. Engineering Science
Supplementary Subjects:
Crystallography
Mineralogy
Anthropology

4. *Jurisprudence*
5. *Modern History*
6. *Theology*
7. *Oriental Studies*
8. *English Language and Literature*
9. *Modern Languages:*
   a. French
   b. German
   c. Italian
   d. Spanish
   e. Russian
   f. Mediaeval and Modern Greek
10. *Philosophy, Politics and Economics*

or

B. *Pass School:* subjects selected from following:

Groups A (ancient languages)
B (modern subjects, including French and German)
C Mathematics and Science
D Theological Subjects
E Military History.

or

C. *Agriculture and Forestry*

APPENDIX H

LIST OF PROFESSORS, READERS, LECTURERS, AND TUTORS

MEMBERS OF THE SEVERAL FACULTIES

1921–1922

1. Theology

Allen, Rev. G. B., B.D., M.A., Principal of St. Edmund Hall.
Bartlet, Rev. J. V., M. A., Exeter
Bate, Rev. H. N., M.A., Magdalen, Speaker's Lecturer in Biblical Studies
Brightman, Rev. F. E., M.A., Magdalen
Brook, Rev. V. J. K., M.A., Lincoln
Burney, Rev. C. F., M.A., D.Litt., Oriel, Oriel Professor of the Interpretation of Holy Scripture
Burroughs, Rev. E. A., D.D., Trinity
Campbell, Rev. J. McL., M.A., Hertford
Carpenter, Rev. J. E., M.A., D.Litt., Corpus Christi
Collingwood, R. G., M.A., Pembroke
Cooke, Rev. G. A., D.D., Christ Church, Regius Professor of Hebrew
Davies, Rev. A. Ll., M.A., Jesus, Grinfield Lecturer on the Septuagint.
Dodd, C. H., M.A., University
Emmet, Rev. C. W., B.D., M.A., University
Gibbon, Rev. H. H., M.A., Balliol
Graham, Rev. E., M.A., Oriel
Gray, Rev. G. B., M.A., D.Litt., Non-Collegiate
Green, Rev. F. W., M.A., Merton
Griffith, F. Ll., M.A., Queen's
Headlam, Rev. A. C., D.D., Christ Church, Regius Professor of Divinity
Hodgson, Rev. L., M.A., Magdalen
Jacks, L. P., M.A., Exeter
Kidd, Rev. B. J., D.D., Warden of Keble
Kirk, Rev. K. E., M.A., Magdalen
Knapp, Rev. C., D.D., Merton
Lightfoot, Rev. R. H., M.A., New College
Lock, Rev. W., D.D., Christ Church, Lady Margaret Professor of Divinity
Loewe, H. M. J., M.A., Exeter
Lowe, E. A., M.A., Corpus Christi, Lecturer in Palæography
Major, Rev. H. D. A., B.D., M.A., Exeter
Marett, R. R., M.A., D.Sc., Exeter
Micklem, N., M.A., New College
Narborough, Rev. F. D. V., M.A., Worcester
Ottley, Rev. R. L., D.D., Christ Church, Regius Professor of Pastoral Theology
Pullan, Rev. L., D.D., St. John's
Rawlinson, Rev. A. E. J., B.D., M.A., Christ Church
Selbie, Rev. W. B., D.D., Brasenose, Wilde Lecturer in Natural and Comparative Religion
Simpson, Rev. D. C., B.D., M.A., Wadham
Spencer, Rev. F. A. M., M.A., Brasenose
Stenning, J. F., M.A., Wadham
Stone, Rev. Darwell, D.D., Merton
Streeter, Rev. B. H., M.A., Queen's
Turner, C. H., M.A., Magdalen, Dean Ireland's Professor of Exegesis
Watson, Rev. E. W., D.D., Christ Church, Regius Professor of Ecclesiastical History
Webb, C. C. J., M.A., Magdalen, Oriel Professor of the Philosophy of the Christian Religion
Williams, Rev. N. P., B.D., M.A., Exeter
Woodward, E. Ll., M.A., All Souls

2. Law

Allen, C. K., M.A., University
Archibald, J. G., M.A., All Souls, Lecturer in Private International Law
Carter, A. T., D.C.L., Christ Church
Cheshire, G. C., B.C.L., M.A., Exeter
de Zulueta, F., D.C.L., All Souls, Regius Professor of Civil Law
Hazel, A. E. W., B.C.L., M.A., Jesus, Lecturer in Criminal Law and the Law of Evidence
Hilliard, E., B.C.L., M.A., Balliol

Holdsworth, W. S., D.C.L., St. John's, All Souls Reader in English Law
Landon, P. A., M.A., Trinity
Lee, R. W., D.C.L., All Souls, Professor of Roman-Dutch Law
Miles, Sir J. C., B.C.L., M.A., Merton
Radcliffe, G. R. Y., M.A., New College
Stallybrass, W. T. S., M.A., Brasenose
Trevelyan, Sir E. J., D.C.L., All Souls, Reader in Indian Law
Vinogradoff, Sir P., M.A., Hon. D.C.L., Corpus Christi, Corpus Christi Professor of Jurisprudence
Williams, I., B.C.L., M.A., Society of Oxford Home-Students

3. Medicine

Adams, P. E. H., B.M., M.A., Exeter, Reader in Ophthalmology
Bevers, E. C., B.M., M.A., St. John's, Litchfield Lecturer in Surgery
Blackwood, B. M., M.A., Somerville College
Chapman, D. L., M.A., Jesus
Collier, W., M.A., Exeter, Litchfield Lecturer in Medicine
Collier, W. T., B.M., M.A., Balliol
Dixey, F. A., D.M., Wadham
Dodds-Parker, A.P., B.M., M.A., Magdalen, Lecturer in Applied Anatomy
Douglas, C. G., B.Sc., D.M., St. John's
Dreyer, G., M.A., Lincoln, Professor of Pathology
Gardner, A. D., D.M., University
Garrod, Sir A. E., D.M., Christ Church, Regius Professor of Medicine
George, H. G., M.A., Jesus
Gibson, A. G., D.M., Christ Church, Lecturer in Morbid Anatomy
Gunn, J. A., M.A., Queen's, Professor of Pharmacology
Heathcote, R. St. A., B.Sc., D.M., New College
Heaton, T. B., D.M., Christ Church
Liddell, E. G. T., B.M., M.A., Trinity
Mallam, E., D.M., Magdalen
Marsh, J. E., M.A., Merton
Priestley, J. G., D.M., Christ Church
Sherrington, Sir C. S., M.A., Magdalen, Waynflete Professor of Physiology
Thomson, A., M.A., Christ Church, Dr. Lee's Professor of Anatomy
Walker, E. W. A., D.Sc., D.M., University, Lecturer in Pathology
Waters, W. A. P., D.M., Brasenose
Whitelocke, H. A. B., B.M., M.A., Christ Church
Whitley, E., M.A., Trinity

4. Literæ Humaniores

Adams, W. G. S., All Souls, Gladstone Professor of Political Theory and Institutions
Allen, T. W., M.A., Queen's
Anderson, J. G. C., M.A., Christ Church, Lecturer in Roman Epigraphy
Bailey, C., M.A., Balliol
Barber, E. A., M.A., Exeter
Barrington-Ward, J. G., M.A., Christ Church
Beazley, J. D., M.A., Christ Church, Lecturer on Greek Vases
Bell, J., M.A., Queen's
Benecke, P. V. M., M.A., Magdalen
Blunt, H. W., M.A., Christ Church
Brabant, F. H., M.A., Magdalen
Brewis, G. R., M.A., Hertford
Carlyle, Rev. A. J., M.A., D.Litt., University
Carritt, E. F., M.A., University
Casson, S., M.A., New College
Clark, A. C., M.A., Corpus Christi, Corpus Christi Professor of Latin
Collingwood, R. G., M.A., Pembroke
Dawkins, R. M., M.A., Exeter, Bywater and Sotheby Professor of Byzantine and Modern Greek
Denniston, J. D., M.A., Hertford
Dodd, P. W., M.A., Jesus
Drake, H. L., M.A., Pembroke
Driver, G. R., M.A., Magdalen
Dundas, R. H., M.A., Christ Church
Evans, Sir A. J., M.A., D.Litt., Brasenose, Professor of Prehistoric Archaeology
Farnell, L. R., M.A., D. Litt., Rector of Exeter
Farquharson, A. S. L., M.A., University
Fotheringham, J. K., M.A., D.Litt., Magdalen
Gardner, P., M.A., D.Litt., Lincoln, Lincoln and Merton Professor of Classical Archaeology and Art
Garrod, H. W., M.A., Merton
Genner, E. E., M.A., Jesus
Godley, A.D., M.A., Hon. D.Litt., Madgalen, Public Orator
Grenfell, B. P., M.A., D.Litt., Queen's, Professor of Papyrology
Griffith, F. Ll., M.A., Queen's, Reader in Egyptology
Grundy, G. B., M.A., D.Litt., Corpus Christi
Hall, F. W., M.A., St. John's
Hardy, E. G., M.A., D.Litt., Principal of Jesus
Henderson, B. W., M.A., D.Litt., Exeter
Henderson, H. L., M.A., New College
Higham, T. F., M.A., Trinity
Holroyd, M., M.A., Brasenose
How, W. W., M.A., Merton
Hunt, A. S., M.A., D.Litt., Queen's, Professor of Papyrology
Jacks, M. L., M.A., Wadham
Jenkinson, A. J., M.A., Brasenose

Joachim, H. H., M.A., New College, Wykeham Professor of Logic
Jones, H. Stuart, M.A., D.Litt., Brasenose, Camden Professor of Ancient History
Joseph, H. W. B., M.A., New College
Kendrew, W. G., M.A., Non-Collegiate
Last, H. M., M.A., St. John's
Lindsay, A. D., M.A., Balliol
Livingstone, R. W., M.A., Corpus Christi
Lorimer, H. L., M.A., Somerville College
Lowe, E. A., M.A., Corpus Christi, Lecturer in Palæography
McCann, Rev. P. J., M.A., St. Benet's Hall
McCutcheon, K. S. H., M.A., Lady Margaret Hall
Macgregor, D. C., M.A., Balliol
Marchant, E. C., M.A., Lincoln
Marett, R. R., M.A., D.Sc., Exeter
Martindale, Rev. C. C., M.A., Campion Hall
Matheson, P. E., M.A., New College
Munro, J. A. R., M.A., Rector of Lincoln
Murphy, N. R., M.A., Hertford
Murray, Gilbert, M.A., D.Litt., Christ Church, Regius Professor of Greek
Myres, J. L., M. A., New College, Wykeham Professor of Ancient History
Owen, A. S., M.A., Keble
Owen, S. G., M.A., Christ Church
Parker, H. M. D., M.A. Hertford
Paton, H. J., M.A., Queen's
Phelps, W., M.A., Corpus Christi
Pickard-Cambridge, A. W., M.A., Balliol
Pickard-Cambridge, W. A., M.A., Worcester
Poole, D. J. L., M.A., Society of Oxford Home-Students
Powell, J. U., M.A., St. John's
Poynton, A. B., M.A., University
Prichard, H. A., M.A., Trinity
Reade, W. H. V., M.A., Keble
Richards, Rev. G. C., B.D., M.A., Oriel
Rogers, A. M. A. H., M.A., Society of Oxford Home-Students
Ross, W. D., M.A., Oriel
Schiller, F. C. S., M.A., D.Sc., Corpus Christi
Selbie, Rev. W. B., D.D., Brasenose
Seymour, P. A., M.A., Jesus
Smith, A. H., M.A., New College
Smith, J. A., M.A., Magdalen, Wynflete Professor of Moral and Metaphysical Philosophy
Stevenson, G. H., M.A., University
Stewart, J. A., M.A., Corpus Christi, White's Professor of Moral Philosophy
Stocks, J. L., M.A., St. John's
Taylor, M. V., M.A., Somerville College
Tod, M. N., M.A., Oriel, Lecturer in Greek Epigraphy
Upcott, E. A., M.A., Balliol
Vinogradoff, Sir P., M.A., Hon. D.C.L., Corpus Christi, Corpus Christi Professor of Jurisprudence
Wace, Rev. H. C., M.A., Brasenose
Wade-Gery, H. T., M.A., Wadham
Walker, Rev. E. M., M.A., Queen's
Webb, C. C. J., M.A., Magdalen, Oriel Professor of the Philosophy of the Christian Religion
Wells, J., M.A., Warden of Wadham
Whatley, N., M.A., Hertford
Wright, J., M.A., Exeter, Corpus Christi Professor of Comparative Philology

5. Modern History

Adams, W. G. S., M.A., All Souls, Gladstone Professor of Political Theory and Institutions
Ady, C. M., M.A., St. Hugh's College
Armstrong, E., M.A., Pro-Provost of Queen's
Atkinson, C. T., M.A., Exeter
Baker, J. B., M.A., Censor of Non-Collegiate Students
Beckit, H. O., M.A., Balliol, Reader of Geography
Bell, K. N., M.A., Balliol
Bruce, Hon. A. M., M.A., Somerville College
Burrows, C. M. E., M.A., Principal of the Society of Oxford Home-Students
Butler, C. V., M.A., Society of Oxford Home-Students
Butler, R. F., M.A., Society of Oxford Home-Students
Carlyle, Rev. A. J., M.A., D.Litt., University
Carlyle, E. I., M.A., Lincoln
Clark, A. C., M.A., Corpus Christi, Corpus Christi Professor of Latin
Clark, G. N., M.A., Oriel
Clarke, M. V., M.A., Somerville College
Coate, M., M.A., St. Hilda's Hall
Costin, W. C., M.A., St. John's
Coupland, R., M.A., All Souls, Beit Professor of Colonial History
Cruttwell, C. R. M. F., M.A., Hertford
Davies, G., M.A., Pembroke
Dibbee, G. B., M.A., All Souls
Edgeworth, F. Y., M.A., All Souls, Professor Emeritus
Edwards, J. G., M.A., Jesus
Egerton, H. E., M.A., All Souls
Elton, G., M.A., Queen's
Emden, A. B., M.A., St. Edmund Hall
Feiling, K. G., M.A., Christ Church

Firth, C. H., M.A., Oriel, Regius Professor of Modern History
Foligno, C., M.A., Queen's, Serena Professor of Italian Studies
Gretton, R. H., M.A., Magdalen
Grier, L., M.A., Principal of Lady Margaret Hall
Hassall, A., M.A., Christ Church
Hodgkin, R. H., M.A., Queen's
Jamison, E. M., M.A., Lady Margaret Hall
Jeffery, R. W., M.A., Brasenose
Johnson, Rev. A. H., M.A., All Souls
Jolliffe, J. E. A., M.A., Keble
Jones, H. Stuart, M.A., D.Litt., Brasenose, Camden Professor of Ancient History
Lee, S. G., M.A., Magdalen
Lees, B. A., M.A., Lady Margaret Hall
Lennard, R. V., M.A., Wadham
Levett, A. E., M.A., St. Hilda's Hall
Leys, K. K. M., M.A., University
Leys, M. D. R., M.A., Somerville College
Lindsay, A. D., M.A., Balliol
Lipson, E., M.A., New College
Lodge, Sir Richard, M.A., Brasenose, Ford's Lecturer in English History
Lovett, Sir H. Verney, M.A., Balliol, Reader in Indian History
Lowe, E. A., M.A., Corpus Christi, Lecturer in Palæography
Marriott, J. A. R., M.A., Worcester
Masterman, J. C., M.A., Christ Church
MacMunn, N. E., M.A., Society of Oxford Home-Students
Montague, F. C., M.A., Oriel
Mowat, R. B., M.A., Corpus Christi
Myres, J. L., M.A., New College, Wykeham Professor of Ancient History
Ogg, D., M.A., New College
Ogilvie, F. W., M.A., Trinity
Oman, Sir C. W. C., M.A., All Souls, Chichele Professor of Modern History
Patterson, Rev. M. W., M.A., Trinity
Penson, Sir T. H., M.A., Worcester
Poole, A. L., M.A., St. John's
Poole, R. L., M.A., Magdalen, Lecturer in Diplomatic
Rice-Oxley, L., M.A., Keble
Richards, Rev. G. C., B.D., M.A., Oriel
Roberts, P. E., M.A., Worcester
Ross, W. D., M.A., Oriel
Smith, A. L., M.A., Master of Balliol
Stampa, L., M.A., Magdalen
Stevenson, G. H., M.A., University
Stone, C. G., M.A., Balliol
Sumner, B. H., M.A., All Souls
Taylor, M. V., M.A., Somerville College
Thompson, Rev. J. M., M.A., Magdalen
Urquhart, F. F., M.A., Balliol
Vinogradoff, Sir P., M.A., Hon. D.C.L., Corpus Christi, Corpus Christi Professor of Jurisprudence
Wakeling, G. H., M.A., Brasenose
Watson, Rev. E. W., D.D., Christ Church, Regius Professor of Ecclesiastical History
Weaver, J. R. H., M.A., Trinity
Wells, J., M.A., Warden of Wadham
Wickham Legg, L. G., M.A., New College
Wilkinson, H. S., M.A., All Souls, Chichele Professor of Military History
Woodward, E. Ll., M.A., All Souls
Wrong, E. M., M.A., Magdalen, Beit Lecturer in Colonial History

6. Mediæval and Modern Languages

Berthon, H. E., M.A., Wadham, Taylorian Lecturer in French
Brett-Smith, H. F. B., M.A., Corpus Christi
Bruce, Hon. A. M., M.A., Somerville College
Carlyle, Rev. A. J., M.A., D.Litt., University
Collingwood, R. G., M.A., Pembroke
Craigie, W. A., M.A., Oriel, Rawlinson and Bosworth Professor of Anglo-Saxon
Darbishire, H., M.A., Somerville College
Dawkins, R. M., M.A., Exeter, Bywater and Sotheby Professor of Byzantine and Modern Greek
de Arteaga, F., M.A., Worcester, Professor of and Taylorian Lecturer in Spanish
Del Re, A., Taylorian Lecturer in French
Deneke, H. C., M.A., Lady Margaret Hall
Ewert, A., M.A., St. John's, Taylorian Lecturer in French
Farnell, V., M.A., Somerville College
Farquharson, A. S. L., M.A., University
Fiedler, H. G., M.A., Queen's, Taylorian Professor of the German Language and Literature
Foligno, C., M.A., Queen's, Serena Professor of Italian Studies
Forbes, N., M.A., Balliol, Professor of and Reader in Russian
Fraser, J., M.A., Jesus, Jesus Professor of Celtic
Garabedian, D., M.A., Non-Collegiate
Henderson, B. W., M.A., D.Litt., Exeter,
Jacks, M.L., M.A., Wadham

Jourdain, E. F., M.A., Principal of St. Hugh's College, Taylorian Lecturer in French
Kemshead, C. T. T., M.A., Magdalen
Ker, W. P., M.A., All Souls, Professor of Poetry
Kolkhorst, G. A., B.A., Exeter, Taylorian Lecturer in Spanish
Lee, M. L., M.A., Society of Oxford Home-Students
Lees, B. A., M.A., Lady Margaret Hall
McKenzie, R., M.A., St. John's
Montgomery, M., B.Litt., M.A., Lincoln, Taylorian Lecturer in German
Nichol Smith, D., M.A., Worcester, Goldsmiths' Reader in English
Onions, C. T., M.A., Oriel, Lecturer in English
Pope, M. K., M.A., Somerville College, Taylorian Lecturer in French
Raleigh, Sir W. A., M.A., Merton, Merton Professor of English Literature
Ridley, Rev. M. R., M.A., Balliol
Rooke, E. W., M.A., St. Hilda's Hall
Rudler, G., M.A., Worcester, Marshal Foch Professor of French Literature
Shaw, M. R. B., M.A., St. Hugh's College
Simpson, P., M.A., Oriel, Lecturer in English
Skipworth, M. G., M.A., Lady Margaret Hall
Spens, J., M.A., Lady Margaret Hall
Studer, P., M.A., Exeter, Taylorian Professor of the Romance Languages
Taylor, D. O., M.A., Society of Oxford Home-Students
Walker, Rev. E. M., M.A., Queen's
Wardale, E. E., M.A., St. Hugh's College
Waters, E. G. R., M.A., Keble, Taylorian Lecturer in French
Wilkinson, C. H., M.A., Worcester
Wright, J., M.A., Exeter, Corpus Christi Professor of Comparative Philology
Wyld, H. C. K., B.Litt., M.A., Merton, Merton Professor of English Language and Literature

7. Oriental Languages

Burney, Rev. C. F., M.A., D.Litt., Oriel, Oriel Professor of the Interpretation of Holy Scripture
Cooke, Rev. G. A., D.D., Christ Church, Regius Professor of Hebrew
Dewhurst, R. P., M.A., Balliol, Lecturer in Hindustani
Gray, Rev. G. B., M.A., D.Litt., Non-Collegiate
Griffith, F. Ll., M.A., Queen's, Reader in Egyptology
Keith Jopp, C. H., M.A., New College, Lecturer in Marathi
Langdon, S., M.A., Jesus, Professor of Assyriology
Levy, R., M.A., Jesus, Lecturer in Persian
Loewe, H. M. J., M.A., Exeter
Lovett, Sir H. Verney, M.A., Balliol, Reader in Indian History
Macdonell, A. A., M.A., Balliol, Boden Professor of Sanskrit
Margoliouth, Rev. D. S., M.A., D.Litt., New College, Laudian Professor of Arabic
Morison, J., M.A., Balliol, Lecturer in Sanskrit
Simpson, Rev. D. C., M.A., B.D., Wadham
Soothill, W. E., M.A., Trinity, Professor of Chinese
Stenning, J. F., M.A., Wadham, Lecturer in Aramaic
Walsh E. H. C., M.A., Exeter, Lecturer in Bengali

8. Natural Science

Amery, G. D., M.A., Brasenose
Applebey, M. P., B.Sc., M.A., St. John's
Bailey, V. A., M.A., Queen's
Balfour, H., M.A., Trinity, Curator of the Pitt-Rivers Museum
Barker, T. V., B.Sc., M.A., Brasenose, Lecturer in Chemical Crystallography
Bell, H. C., M.A., Jesus
Berrisford, Rev. E. A., M.A., Queen's
Biggs, H. F., M.A., Trinity
Blackwood, B. M., M.A., Somerville College
Bosanquet, C. H., M.A., Balliol
Bowman, H. L., M.A., D.Sc., Magdalen, Waynflete Professor of Mineralogy
Brose, H. H. L. A., M.A., Christ Chruch
Button, G. T., M.A., New College
Buxton, L. H. D., M.A., Exeter, Lecturer in Physical Anthropology
Campbell, J. E., M.A., Hertford
Carr-Saunders, A. M., M.A., Magdalen
Chapman, D. L., M.A., Jesus
Chattaway, F. D., M.A., Queen's
Chaundy, T. W., M.A., Christ Church
Church, A. H., M.A., Jesus, Lecturer in Botany
Dixey, F. A., D.M., Wadham
Dixon, A. L., M.A., Magdalen, Waynflete Professor of Pure Mathematics
Dodds-Parker, A. P., B.M., M.A., Magdalen, Lecturer in Applied Anatomy
Douglas, C. G., B.Sc., D.M., St. John's
Douglas, J. A., B.Sc., M.A., Keble
Doyne, H. C., M.A., Trinity

Dreyer, G., M.A., Lincoln, Professor of Pathology
Elliott, E. B., M.A., Magdalen, Professor Emeritus
Ellis, J. C. B., M.A., Jesus
Fotheringham, J. K., M.A., D.Litt., Magdalen
Garrod, Sir A. E., D.M., Christ Church, Regius Professor of Medicine
George, H. J., M.A., Jesus
Gill, E. W. B., B.Sc., M.A., Merton
Goodrich, E. S., M.A., Merton, Linacre Professor of Zoology and Comparative Anatomy
Griffith, I. O., M.A., Brasenose
Haldane, J. B. S., M.A., New College
Hammick, D. Ll., M.A., Oriel
Hardy, G. H., M.A., New College, Savilian Professor of Geometry
Hartley, E. G. J., M.A., Christ Church
Hartley, H. B., M.A., Balliol
Hart-Synnot, R. V. O., M.A., St. John's
Haselfoot, C. E., M.A., Hertford
Heathcote, R. St.A., B.Sc., D. M., New College
Heaton, T. B., B.M., M.A., Christ Church
Hiley, W. E., M.A., Queen's
Hilliard, E., B.C.L., M.A., Balliol
Hodgkinson, J., M.A., Merton
Hope, E., M.A., Magdalen
Huxley, J. S., M.A., New College
Jenkin, C. F., M.A., Brasenose, Professor of Engineering Science
Keeble, F. W., M.A., Magdalen, Sherardian Professor of Botany
Kirkaldy, J. W., M.A., Somerville College
Lambert, B., M.A., Merton, Aldrichian Demonstrator in Chemistry
Lattey, R. T., B.Sc., M.A., Trinity
Lennard, R. V., M.A., Wadham
Liddell, E. G. T., B.M., M.A., Trinity
Lindemann, F. A., M.A., Wadham, Professor of Experimental Philosophy
Love, A. E. H., M.A., D.Sc., Queen's, Sedleian Professor of Natural Philosophy
Manley, J. J., M.A., Magdalen
Marett, R. R., M.A., D.Sc., Exeter, Reader in Social Anthropology
Marsh, J. E., M.A., Merton
Merton, T. R., M.A., D.Sc., Balliol, Professor of Spectroscopy
Morison, C. G. T., M.A., Balliol, Lecturer in Agricultural Chemistry
Morrell, J. H., M.A., Magdalen
Orwin, C. S., M.A., Balliol
Pedder, A. L., M.A., Magdalen
Perkin, W. H., M.A., Magdalen, Waynflete Professor of Chemistry
Pidduck, F. B., M.A., Queen's, Lecturer in Applied Mathematics
Poole, E. G. C., M.A., D.Phil., New College
Poulton, E. B., M.A., D.Sc., Jesus, Hope Professor of Zoology
Priestley, J. G., D.M., Christ Church
Raikes, H. R., M.A., Exeter
Rogers, L. J., M.A., Balliol
Russell, A. S., M.A., Christ Church
Russell, J. W., M.A., Merton
Sampson, C. H., M.A., Principal of Brasenose
Selbie, Rev. W. B., D.D., Brasenose, Wilde Lecturer in Natural and Comparative Religion
Sherrington, Sir C. S., M.A., Magdalen, Waynflete Professor of Physiology
Sidgwick, N. V., M.A., Lincoln
Singer, C. J., D.Litt., D.M., Magdalen, Lecturer in the History of the Biological Sciences
Soddy, F., M.A., Christ Church, Dr. Lee's Professor of Chemistry
Sollas, W. J., M.A., University, Professor of Geology
Somerville, W., M.A., D.Sc., St. John's Sibthorpian Professor of Rural Economy
Spokes, P. S., M.A., Queen's
Stocker, W. N., M.A., Brasenose
Taylor, T. W. J., M.A., Brasenose
Thompson, C. H., M.A., Queen's
Thomson, A., M.A., Christ Church, Dr. Lee's Professor of Anatomy
Townsend, J. S. E., M.A., New College, Wykeham Professor of Physics
Troup, R. S., M.A., St. John's, Professor of Forestry
Turner, H. H., M.A., D.Sc., New College, Savilian Professor of Astronomy
Walden, A. F., M.A., New College
Walker, E. W. A., D.Sc., D.M., University
Whitley, E., M.A., Trinity
Wood, G. R., M.A., Merton

APPENDIX I

COLLEGE FELLOWS AND FELLOWSHIPS

As explained in Chapter II, each College at Oxford (except Keble College) is governed by a Head and Fellows. The latter may be classified according to the kinds of Fellowships which are found in most of the Colleges, as follows:

1. *Official Fellows:* These are the holders of Official Fellowships, devoted ordinarily to the active educational staff in each College, but also tenable in many cases by bursars, chaplains, and other College officers. The yearly emolument is from £200 to £300, besides rooms rent free and in most cases an allowance for dinner in the College hall. In addition, an Official Fellow receives a further stipend, payable mainly out of the Tuition Fund. The length of tenure varies from two years to fifteen; but the holder may be re-appointed. An Official Fellow in most cases vacates his Fellowship by marriage, if occurring within seven years from the date of his election: but he is as a rule eligible for re-election to the vacancy so created, provided that there be resident within the College the required number of Fellows, varying in each case.

2. *Clerical Fellows:* In the majority of Colleges there must be at least one Clerical Fellow, for the religious instruction of undergraduates and due performance of Divine Service of the Church of England. At Christ

Church and Magdalen, there must be two such Fellows. At All Souls, Corpus Christi, Merton, New, and Wadham Colleges, the statutes do not require Clerical Fellows but provide that one of the Fellows may hold the office of Divinity Lecturer or Chaplain. The conditions of tenure of Clerical Fellowships are usually similar to those of Official Fellowships.

3. *"Prize" Fellows:* "Prize" Fellowships (often called Non-Official or Ordinary Fellowships) are rewards for proficiency in various subjects, are given after examination, and do not ordinarily carry any obligation to serve the College in any capacity (except in some cases for a short period, generally a year). The yearly emolument is £200, besides rooms rent free and an allowance for dinner in hall. The tenure is seven years. The candidate must have passed all examinations for the B.A. degree, and must be unmarried, and also must not possess more than a certain specified income (generally £500 per year) from other sources. Prize Fellows remain Probationer Fellows for one year; until the expiration of that time, or a longer period in some cases, they are not entitled to take any part in the government of their Colleges. Financial reasons have limited the number of these Fellowships.

4. *Research Fellows:* Some Colleges may elect to Research Fellowships without examination persons distinguished in science or letters. Such a Fellowship is tenable on condition of the Fellow prosecuting some definite scientific or literary work.

5. *Professorial Fellows:* College Fellowships are now attached to many University Professorships. Colleges also may increase the emoluments of other University

Professors, Readers or Officers, by electing them to Fellowships.

6. *Honorary Fellows:* Most Colleges have powers to elect distinguished persons to Honorary Fellowships. An Honorary Fellow is not entitled to vote in meetings of the Fellows nor to receive any pecuniary emoluments: but he may be entitled to enjoy other privileges.

In each College, elections to vacant or to new Fellowships are by the vote of the then existing Fellows entitled to vote. The number of Fellows in each College is fixed by its statutes, and is not uniform among the Colleges. The number of persons (excluding Honorary Fellows) actually holding Fellowships, Lectureships or Tutorships in the several Colleges at the end of the academic year 1920–1921 appears in the table, appendix F; the precise number of Fellows in each case being determinable by reference to the current edition of the *Oxford University Calendar.*

Most of the actual teaching in Oxford is done by the Official and Clerical Fellows of the several Colleges, through the system of private tuition and lectures described in Chapter III. The rest is done by the University professors, lecturers, readers, etc., who are also usually holders of College Fellowships. It is therefore true to say that practically every member of the several faculties listed in Appendix H, is a Fellow of some College in the University.

APPENDIX J

REGULATIONS GOVERNING AMERICAN RHODES SCHOLARSHIPS

The regulations governing the American Rhodes Scholarships are revised from year to year and printed in the annual Memorandum of the Rhodes Trust together with an application blank for the use of candidates. The main provisions remain essentially the same from year to year, but there are annual changes in detail. Intending candidates should be careful to get the latest copy of the Memorandum in order to make sure of fulfilling all the requirements. The important parts of the regulations as printed in the Memorandum for 1922 are as follows:

The stipend of a Rhodes Scholarship is normally £300 a year, but until further notice Scholars will receive a bonus of £50 in addition, making a total of £350 per annum. A Scholarship is tenable for three years, subject to the continued approval of the College at Oxford of which the Scholar is a member. Two Scholarships are assigned to each State. Since the Scholarship is tenable for three years, there will be one year out of every three in each state in which there will be no election. In each of the other two years one Scholarship will be filled up if a suitable candidate offers. For the purpose of arranging the rotation of Scholarships the states of the Union have been divided into three groups as follows:

A	B	C
Connecticut	Alabama	Arizona
Illinois	Arkansas	Delaware
Indiana	California	Florida
Kentucky	Colorado	Idaho
Maine	Georgia	Louisiana
Maryland	Iowa	Montana
Massachusetts	Kansas	Nevada
New Hampshire	Michigan	New Mexico
New Jersey	Minnesota	North Carolina
New York	Mississippi	North Dakota
Ohio	Missouri	Oklahoma
Pennsylvania	Nebraska	South Carolina
Rhode Island	Oregon	South Dakota
Tennessee	Texas	Utah
Vermont	Washington	West Virginia
Virginia	Wisconsin	Wyoming

Two groups of states elect Scholars each year according to the following scheme:

For 1922	*1923*	*1924*	*1925*	*1926*	*1927*
A	A	B	A	A	B
B	C	C	B	C	C

and so on in regular rotation. It should be noted that the Rhodes Scholars are elected nine or ten months before they enter Oxford. For example, Scholars were elected for 1921 in September, 1920; for 1922 in December, 1921; and so on. The actual date fixed for the election is announced each year in the Memorandum of regulations.

A candidate to be eligible must:

(*a*) Be a male citizen of the United States, with at least five years' domicile, and unmarried.

(*b*) By the 1st of October of the year for which he is elected have passed his nineteenth and not have passed his twenty-fifth birthday.

(*c*) By the 1st of October of the year for which he is elected have completed at least his Sophomore year at some recognized degree-granting university or college of the United States of America.

Candidates may apply either for the state in which they have their ordinary private domicile, home, or residence, or for any state in which they may have received at least two years of their college education before applying. For each state there is a Committee of Selection, in whose hands, subject to ratification by the Trustees, the nominations rest. Candidates must in the first instance be selected by their own college or university. The method of doing this is left to each institution. The number of candidates who may represent an institution in the competition for any one state is as follows:

Institutions with less than 500 students: Not more than 2 candidates.

Institutions with from 500 to 1000 students: Not more than 3 candidates.

Institutions with from 1000 to 2000 students: Not more than 4 candidates.

Institutions with more than 2000 students: Not more than 5 candidates.

In accordance with the will of Cecil John Rhodes the qualities on the basis of which Scholars are selected are:

(*1*) Qualities of manhood, force of character, and leadership.

(*2*) Literary and scholastic ability and attainments.

(*3*) Physical vigour, as shown by interest in outdoor sports or in other ways.

The ideal Rhodes Scholar should excel in all three of the qualities indicated, but in the absence of such an ideal combination, Committees will prefer a man who shows distinction either of character and personality, or of intellect, over one who shows a lower degree of excellence in both. Participation and interest in open-air and athletic pursuits form an essential qualification for a Rhodes Scholar, but exceptional athletic distinction is not to be treated as of equal importance with the other requirements.

Each candidate for a Scholarship is required to make application to the Secretary of the Committee of Selection of the state in which he wishes to compete, using the application form printed in the annual Memorandum of regulations, and furnishing:

(*a*) A photograph of himself.

(*b*) A birth certificate.

(*c*) A written statement from the President of his college or university to the effect that he has been selected to represent that institution in the state in which he is competing.

(*d*) A record certified by the Registrar, or some other responsible official, of the course of study he has pursued together with his grades.

(*e*) A statement by himself of his general activities and interests at college, and of his proposed line of study at Oxford.

(*f*) The names of not less than five nor more than eight persons from whom further information may be obtained concerning his qualifications. At least three of these must be persons under whom the candidate has studied.

In the absence of candidates qualified to take full advantage of the Scholarship, Committees will make no

appointment. Vacancies so created may, as authorized from time to time by the Trustees, be filled by the appointment of Scholars-at-large. Scholars-at-large are chosen from among the particularly strong candidates who have failed to secure a regular appointment.

No restriction is placed upon a Rhodes Scholar's choice of studies. He may read for the Oxford B.A. in any of the Final Honour Schools, may enter for one of the so-called Diploma Courses in special subjects, or, if qualified by previous training, may be admitted to read for advanced degrees such as the B.Sc., B.Litt., B.C.L., or D.Phil.

Application in any state should be made through the Secretary of the Committee of Selection for that state. In any case of difficulty in reaching Secretaries of State Committees candidates should write or telegraph to President Frank Aydelotte of Swarthmore College, American Secretary to the Rhodes Trustees, Swarthmore, Pa. State Secretaries are likely to be changed from year to year; those who are acting in 1922 are:

Alabama	Addison White, Esq., Huntsville.
Arizona	Dean Frank C. Lockwood, University of Arizona, Tucson.
Arkansas	President J. C. Futrall, University of Arkansas, Fayetteville.
California	F. P. Griffiths, Esq., Balfour Building, San Francisco.
Colorado	Dean F. B. R. Hellems, University of Colorado, Boulder.
Connecticut	G. Van Santvoord, Esq., Yale University, New Haven.
Delaware	H. R. Isaacs, Esq., 207, Ford Building, Wilmington.
Florida	F. W. Buchholz, Esq., Gainesville.
Georgia	Dean R. P. Brooks, University of Georgia, Athens.

Idaho	McK. F. Morrow, Esq., Care Richards & Haga, Boise.
Illinois	G. E. Hamilton, Esq., Western Springs.
Indiana	Professor L. H. Gipson, Wabash College, Crawfordsville.
Iowa	Professor J. Van der Zee, University of Iowa, Iowa City.
Kansas	Dr. Frank Strong, University of Kansas, Lawrence.
Kentucky	A. Barnett, Esq., Shelbyville.
Louisiana	Superintendent G. C. Huckaby, Louisiana State School for the Deaf, Baton Rouge.
Maine	Robert Hale, Esq., First National Bank Building, Portland.
Maryland	E. H. Niles, Esq., 925, Equitable Building, Baltimore.
Massachusetts	Professor R. K. Hack, Kirkland Court, Cambridge 38.
Michigan	J. K. Watkins, Esq., 924, Ford Building, Detroit.
Minnesota	W. B. Millen, Esq., Capital National Bank, St. Paul.
Mississippi	Professor A. G. Sanders, 735, Arlington St., Jackson.
Missouri	R. C. Beckett, Esq., Mobile & Ohio Railway, Fullerton Building, St. Louis.
Montana	Professor H. G. Merriam, University of Montana, Missoula.
Nebraska	P. F. Good, Esq., 613, Security Mutual Building, Lincoln.
Nevada	Professor J. E. Church, Jr., University of Nevada, Reno.
New Hampshire	Professor A. B. Meservey, 6, Webster Avenue, Hanover.
New Jersey	Professor R. M. Scoon, Princeton University, Princeton.
New Mexico	Vice-President Charles E. Hodgin, University of New Mexico, Albuquerque.
New York	Dr. Augustus S. Downing, State House, Albany.
North Carolina	Dean H. S. Hilley, Atlantic Christian College, Wilson.
North Dakota	G. R. Vowles, Esq., University of North Dakota, Grand Forks.

Ohio	Professor Leigh Alexander, 111, South Cedar Avenue, Oberlin.
Oklahoma	Professor W. S. Campbell, University of Oklahoma, Norman.
Oregon	President R. F. Scholz, Reed College, Portland.
Pennsylvania	Professor L. A. Post, Haverford College, Haverford.
Rhode Island	N. S. Taber, Esq., 50, South Main Street, Providence.
South Carolina	I. F. Belser, Esq., 310, National Loan and Exchange Bank Building, Columbia.
South Dakota	M. A. Brown, Esq., Care Messrs. Brown & Brown, Chamberlain.
Tennessee	Professor H. M. Gass, University of the South, Sewanee.
Texas	Professor H. Trantham, Baylor University, Waco.
Utah	Professor B. H. Jacobson, 3369, S. Highland Drive, Salt Lake City.
Vermont	J. C. Sherburne, Esq., Randolph.
Virginia	Rev. B. D. Tucker, Jr., Theological Seminary, Alexandria.
Washington	F. D. Metzger, Esq., 617, Tacoma Building, Tacoma.
West Virginia	John V. Ray, Esq., 1210 Quarrier St., Charleston.
Wisconsin	A. B. Doe, Esq., 50, Sentinel Building, Milwaukee.
Wyoming	President Aven Nelson, University of Wyoming, Laramie.

APPENDIX K

A SELECT LIST OF BOOKS FOR REFERENCE

I. *The Examination Statutes.* Oxford University Press, American Branch, 35 West 32nd Street, New York City. Revised from year to year. Care should always be taken to get the latest edition.

This volume corresponds roughly to the catalogue of an American university, giving in "official" form a list of books required in the various Schools and the papers set in examinations. It is indispensable to any man planning a course at Oxford.

II. *General Information* concerning admission, residence, entrance scholarships, and examinations leading to the Bachelor of Arts degree. Oxford University Press, American Branch, as above.

A brief pamphlet the purpose of which is described in its title.

III. *Facilities for Advanced Study and Research.* Oxford University Press, American Branch, as above.

This pamphlet contains information especially needed by men who wish to read for the B.Litt., B.Sc., B.C.L., or D.Phil. It explains the requirements for advanced degrees and gives some account of the courses offered in various departments, together with the libraries and laboratory facilities available for advanced study.

IV. *Oxford University Calendar.* (Published annually) Oxford University Press, American Branch, as above.

Contains calendar of the year; lists of members of

faculties, University officers, and professors; information as to lectureships, fellowships, scholarships, prizes, fees, degrees, diplomas, certificates, affiliated colleges, British, Colonial and foreign universities; class and honour lists since 1911, honorary degree lists, colleges with lists of members, halls, non-collegiate societies, and a list of members of the University.

V. *Oxford University Handbook*. Oxford University Press, American Branch, as above. Last issued in 1915 and now out of print.

A compilation based on the *Examination Statutes* giving in somewhat briefer form the requirements in the various Schools and courses. Copies now obtainable in various university and public libraries in the United States are rather misleading because of the many important changes in University regulations since the war.

VI. *Oxford University Gazette*. Published by the University at the Clarendon Press and obtainable from the Oxford University Press, American Branch, as above.

An official record of the acts of Convocation and Congregation, examinations, degrees, etc.

VII. *Oxford and the Rhodes Scholarships*, by R. F. Scholz and S. K. Hornbeck. Oxford University Press, American Branch, as above. Out of print.

An admirable guide book for the prospective Rhodes Scholar at the time of its publication in 1907 but now out of date. This book is to be found in a great many university and public libraries, but care should be exercised in using it because of the many changes in University regulations since the book was last revised.

VIII. *The Rhodes Scholarships*, by Sir George Parkin. Houghton, Mifflin & Co., Boston, 1913.

An extremely useful account of the organization of the Scholarships throughout the world, with excellent chapters on the Oxford system and Oxford life written by F. J. Wylie. Readers should remember that many changes in methods of selection and requirements of admission to Oxford have been made since the book was written.

IX. *An American at Oxford*, by John Corbin. Houghton, Mifflin & Co., 1902.

This volume was written before the first Rhodes Scholars came to Oxford. It is perhaps the most attractive general account ever written of undergraduate life and work at Oxford from the American point of view.

X. *Oxford and Oxford Life*, by J. Wells. Methuen & Co., London.

This book, by the Warden of Wadham College, began as a revision of Stedman's *Oxford, Its Life and Schools*, but the revision resulted in practically a new book and was published under this title. It is now probably the best description of Oxford and Oxford life that we have. Mr. Wells, for many years a tutor and fellow of Wadham College, has written two of the nine chapters; the remaining chapters are the work of various Oxford men and one Oxford woman. The titles of the chapters are: I. Oxford in the Past; II. Oxford in the Present; III. Expenses; IV. The Intellectual Life; V. The Social Life; VI. The Religious Life; VII. Aids to Study at Oxford; VIII. Woman's Education at Oxford; IX. University Extension.

XI. *Oxford and Its Colleges*, by J. Wells. Methuen & Co., London.

This book is a companion volume to the last by the same author. Aside from Mr. Wells' contribution to

Oxford of Today this book is probably the most useful guide in print for the American who is seeking information to guide him in his choice of a college.

XII. *Oxford—Historical and Picturesque Notes*, by Andrew Lang. Seeley & Co., London.

A ramble into the highways and byways of Oxford history and customs. The book conveys probably as well as any book can the peculiar historical charm of the University and city.

XIII. *The Oxford Stamp*, by Frank Aydelotte. Oxford University Press, American Branch, as above.

An attempt to formulate some of the intellectual results of a Rhodes Scholarship, and to apply certain Oxford ideas to American educational problems, especially social life, athletics, and the teaching of English.

XIV. *Cecil Rhodes*, by Basil Williams. London, Constable & Co., 1921.

The most recent and probably the best all round life of Rhodes.

XV. *The Last Will and Testament of Cecil J. Rhodes*, by W. T. Stead, 1902.

Valuable as an exposition of Rhodes' aims, drawn by Stead from conversations with Rhodes during the years when his purposes were being crystallized.

XVI. *Cecil Rhodes*, by Ian D. Colvin. London, T. C. and E. C. Jack, 1912.

A brief but excellent sketch of Rhodes' life and work.

XVII. *Record of War Service of Rhodes Scholars* from the Dominions Beyond the Seas and the United States of America. Compiled by the Oxford Secretary of the Rhodes Trust, privately printed but preserved in a few American university libraries.

XVIII. *The Record of the Rhodes Scholars*, compiled by the Oxford Secretary of the Rhodes Trust and published from time to time. New edition expected in 1922.

XIX. *The Oxford Magazine.* Published weekly during term by the Oxford Chronicle Company, High Street.

An unofficial but authoritative record of the most important events in the University week by week, together with editorials, reviews, and general articles. Extremely interesting and valuable to the ex-Rhodes Scholar who wishes to keep in touch with the University.

XX. *Report of the Royal Commission on Oxford and Cambridge Universities*, London. H. M. Stationery Office, C md. 1588, 1922. Price 6*s*.

A careful study of the present organization of the two Universities, with suggestions for changes and for a subsidy from the Government.

XXI. *The American Oxonian.* The official magazine of the Alumni Association of American Rhodes Scholars, edited by C. F. Tucker Brooke and published quarterly by W. W. Thayer, Concord, N. H. Price, $2.00 a year, 10*s*. in England.

Founded in 1914 by Frank Aydelotte and now (1922) in its ninth year. The best record of the intellectual results of the Rhodes Scholarships in education, scholarship, and public affairs. Among other special numbers the *American Oxonian* has printed a statistical study of the record of the Rhodes Scholars (January, 1921); an account of the recent changes and regulations at the University of Oxford (April, 1920); bibliography of recent books about Oxford (October, 1921); and will print soon a full bibliography of books and articles concerning Rhodes and the Scholarships.

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